THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for November, 1915

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THE JAPAN MAGAZINE

VOLUME SIX NOVEMBER, 1915 NUMBER SEVEN

IMPERIAL CORONATION

III

THOSE entitled to invitations to the Imperial Coronation include the various representatives of the Treaty Powers, Imperial Japanese princes of the Blood, those Japanese and foreigners holding Imperial Decorations up to a certain grade, all who hold office by direct appointment of the Emperor, such as cabinet ministers, citizens of the rank of *ichii*, nobles of ducal rank as well the presidents and vicepresidents of both houses of the Imperial Diet and presidents of prefectural councils. The number of guests invited to the various ceremonies will differ, the largest number attending any one ceremony being about 1,700. Places will also be reserved for newspaper correspondents.

To commemorate the great event a special medal will be cast, made of silver and about an inch in diameter, having on one side a golden chrysanthemum and on the reverse side cherry blossoms and loquats, crossed by two banzai flags. All these emblems are used during the coronation ceremony. The medal will bear an incription in twelve ideographs as follows: In commemoration of the Coronation Ceremony, the Fourth year of Taisho. The ring of the medal will be of silver in the form of a crescent; and the ribbon will be red in the middle with two white lines on either side with one thin red line. The medal will be worn on the left side of the breast. Those entitled to receive the medal are persons who have been invited to the Coronation Ceremony, or to entertainments in connection therewith or who have in any way been engaged in relation thereto; and the receivers of the medal will have the right to possess and wear it as long as they live and to bequeath the right to their children.

Among the more interesting events of the great occasion will be the ancient dances to be performed after the Daijosai. These dances will represent the customs

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IMPERIAL CORONATION

[illegible] crowned by two [illegible]

The Imperial Coronation includes the various representatives of the Treaty Powers, Imperial Japanese princes of the blood, those Japanese and foreigners holding Imperial Decorations up to a certain grade, all who hold office by direct appointment of the Emperor, and such cabinet minister [illegible] of the rank of Kō, besides of course the Emperor and Empress themselves and vice-presidents of both houses of the Imperial Diet and presidents of prefectural councils. The number of guests invited to the various ceremonies will, however, not be [illegible] any one ceremony being about 1,200. There will also be [illegible] newspaper correspondents.

The ceremony to [illegible] the Crown Prince a special medal will be [illegible] and silver [illegible] the [illegible] on the reverse side [illegible] lotus and [illegible] crossed by two [illegible]. All these emblems are used during the coronation ceremony. The medal will bear an inscription in twelve ideographs as follows: In commemoration of the Coronation Ceremony, the fourth year of Taishō. The ring of the medal will be of silver in the form of a crescent; and the ribbon will be red in the middle with two white lines on either side with one thin red line. The medal will be worn on the left side of the breast. Those entitled to receive the medal are persons who have been invited to the Coronation Ceremony, or to orchestral concerts in connection therewith or who have in any way been engaged in relation thereto; and the receivers of the medal will have the right to possess and use it as long as they live and to bequeath the right to their children.

Among the many interesting events of the great occasion will be the ancient dances to be performed after the Daijosai. These dances will represent the customs

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of certain historic localities in the neighborhood. After the performance will come the grand ascent of the flower-decked hill to the temple of Ikegami, by pedestrians. In ancient times this dance was performed by five virgin-priestesses, daughters of gentlemen, but in modern times girls into whose daughters of about the age of seven are adopted for the purpose. The dancers are the most expert and graceful geisha in the city, and the dance is considered the most difficult of all. The costumes are of beautiful fashion of gold brocade, with short long sleeves, flowing over their shoulders and crossed in front, disclosing their hair on the top of the head, adorned in white silk with crimson flowers, as they go through the graceful and artistic motion of the modern dance will follow. picture of beauty never to be forgotten. The dances will be over in the vicinity of old Japan, and will only appeal to the painted lover. It is an appropriate thing and amusing from a lover's and appropriate point of view, to the delight of persons. The young princesses include the ceremony of the following, then performance of the Shinto priests, Akamatsu, Yamanaka, Sakaguchi, Yasuoka, Tsuchiya, Takeuchi, Hagiwara, Yasuda, Yamamoto, Yamada, Yamaguchi, Yasuoka, Takeuchi, Hagiwara, Yasuda, Yamamoto, Yamada, Yamaguchi.

A feature of the worship peculiar to which many are looking forward with much interest is the exhibition to be given by the ladies of Gion according to the ancient custom of the Shinto ceremony. The dances to be performed at that time will be among the most perfect exhibitions of the kind to be seen even in Gion. The most expert dancer in particular of the ladies who will appear a special stage is being constructed for the performance, and about one thousand people will be present. This will form a rarity to the public and at the same time a

The final most significance to the occasion the ladies of the Imperial Guards have been invited in a festive manner and they will grace the ceremony. It is thus the first occasion to be noted by the Emperor will be known by six brass of brass cases with black ribbons. The bases are in the shape of tripods and are finished by a ribbon effect at the top. The Imperial

The success of the Committee in Imperial Park will be

of certain historic localities in the empire. After the *yuki* and *suki* dances will come the *gosechié* dance, which is regarded as the flower of them all, being performed by peeresses. In ancient times this dance was performed by five virgins who were daughters of provincial governors and three girls who were daughters of Court nobles. Those performing the dance at the present coronation have been chosen from among the unmarried daughters of the Kyoto noblility. The actual dance will be given by five, the other three being subsituties in case of illness. The five beautiful maidens of noble blood, with their long tresses flowing over their shoulders and ornamental pins decorating their hair on the top of the head, attired in white silk with crimson *hakama*, as they go through the graceful and artistic motion of the ancient dance, will form a picture of beauty never to be forgotten. The dancers will move to the strains of old Japanese music, and will carry gold-painted fans. At a given signal they will emergy from a lower room and appear like angelic beings on the dancers' gallery, to the delight of all present. The young peeresses include the daughers of the following Court nobles: Court Seikanji, Viscount Takakura, Count Aburakoji, Viscount Jimyoin, Viscount Hagiwara, Viscount Yamamoto, Viscount Funabashi and Viscount Ishino, the oldest lady being 21 and the youngest 19.

A feature of the notable occasion to which many are looking forward with much interest is the entertainment to be given by his Majesty on returning to the capital after the coronation ceremony. The *No* dance to be performed at that time will be among the most perfect exhibitions of this art that have been seen for centuries. The most expert dancer in each school of acting has been chosen; and a special stage is being constructed for the performance, and about one thousand guests will be invited. This will form a variety to the music used at the Kyoto entertainments.

To lend more significance to the occasion the uniforms of the Imperial Guards have been decorated in a festive manner and they will present a magnificent spectacle on parade during the ceremony. At this time the State carriage to be used by the Emperor will be drawn by six horses of fawn color with black manes. The horses are under careful training and will be handled by a choice selection of drivers from the 111 in the Imperial service.

In memory of the Coronation the Imperial Post Office Department will

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issue special stamps and post cards. On the openining day of the coronation, November 10th, the Postal Department will present a special memorial to his Majesty, congratulating him on the happy event. Every Primary School in the empire will hold congratulatory services, the pupils making a flag procession. At all parks bands will play special music and at night the sky will be illuminated with rockets. Flower cars will move about Tokyo and spcial flower shows will be given at Hibiya Park. Every house in the empire will, of course, display the national flag. His majesty will receive a special invitation from Tokyo citizens to an entertainment at Ueno Park, when the Mayor will present a message of felicitation. On the Imperial route will be thousands of school children making a cortege reaching from the Imperial Palace to the Park. Citizens above 80 years of age will be specially honored. The lantern procession at night will be a thing to see.

On that occasion the city of Tokyo will make his Majesty the following present: A beautiful single screen, 7 feet 2 inches in height and 8 feet 7 inches broad, made of *kiri* wood decorated in natural grain sprinkled with gold dust. The screen will have a small map of Tokyo in the center, around which will be 15 fan-shaped ornaments, on each of which will be the name of a famous district in Tokyo, painted by a famous artist. The back of the screen will be covered with beatutiful gold brocade with a tapestry picture of the *manzaigaku* dance. Among the fifteen noted places in Tokyo to be placed on the screen are Nijubashi, which is the bridge entering the Imperial Palace grounds; the Nihonbashi Fish Market; the Aoyama Parade Ground, the Tokyo Imperial University; Ueno Park; the Temple of Kwannon at Asakusa and Mukojima and others. The art work displayed will represent lacquer engraving, mother-of-pearl lacquer, gold engraving, inlaid work, porcelain, ivory carving on elephant tusk, lacquer painting, gold pottery, enamel, cloisonne, each art to be represented by a master. The picture for the *Banzaigaku* is to be painted by Kobori Tomone, head of the Tosa school of painting.

The presents to her Majesty on that occasion will consist of a beautiful desk, paper box and inkstand, representing the phœnix and and butterfly pattern in gold lacquer. The desk will have panels bearing fifteen famous places of Tokyo: that is, 7 on the desk and 5 on the box with 3 on the inkstand. On the desk will be

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issue special stamps and postcards. On the opening day of the convention, November 10th, the Postal Department will present a special memorial to his Majesty, congratulating him on the happy event. Every Tokyo citizen in the empire will hold congratulatory services, the people marching in procession. All parks and gardens will be illuminated and at night fire-balloons will be sent off with rockets. Flowers are still scarce about Tokyo and special flower shows will be given at Tokyo Park. Every house in the empire will be asked to display the national flag. The mikado will receive a special message from Tokyo citizens to an entertainment at Ueno Park, when the Mayor will present a message of felicitation. On the big festival tomb will be illuminated and above each making a cryptic monogram for the Imperial Palace in the Park. Fifteen days above 80 years of age will be specially honored. The banquet accorded eight will be a thing to see.

On that occasion the city of Tokyo will make its Majesty the following present: A beautiful single-screen picture, 6 feet 2 inches in height and 7 feet 6 inches broad, made of Mie wood decorated in natural grain inlaid with gold dust. The screen will have a wall scene of Tokyo in the spring season which will be 15 fanciful ornaments, on each of which will be the name of a famous Tokyo painted by a famous artist. The back of the screen will be beautiful gold brocade with a tapestry picture of the cherry-tree dance. Across the three-panel places in Tokyo to be found on the screen are Nihonbashi which is the bridge underby the Imperial Palace grounds; the Nihonbashi in Ginza Street; the Ayoyama Parade Ground; the Tokyo Imperial University; Ueno Park; the Temple of Kwannon at Asakusa and Matsojima and others. The screen is to be inlaid with pressed lacquer ornaments, gold engravings, silver figured designs, gold engravings, silver work, porcelain, ivory carvings and other such delicate painting, gold paintings, enamel, etchings, each art to be represented by a master. The picture for the screen is to be painted by Isshiki Tomone, head of the Tosa school of painting.

The present to her Majesty on that occasion will consist of a beautiful doll, pure lace and "obi," representing the splendor and and intricate patterns in gold brocade. The doll will have a complete set of Tokyo; that is, from the dress and [illegible] on the hair comb. The doll will be

placed a paper knife, a Japanese writing brush and a roll of imitation writing paper. All the work will represent the art of the greatest masters of the empire.

The Grand Review of troops and the coronation ceremony is over, will form one of the most interesting events of the time, followed by the Imperial Review of the fleet off Tokyo. More than 18 divisions, representing 25,000 soldiers, will take part in the army review, which

the fleet mobilized will represent the mightiest fighting force Japan has ever assembled at sea, led by the nation's latest and largest dreadnought, the Aki, of over 20,000 tons and 27,500 h.p. and 12 inch calibre. At that time the warship Mikasa will have left Malaysia and the Mediterranean for Asia. It is said that there will take place a grand review of the fleet in December, after all ceremonies paralleling to the coronation have been finished.

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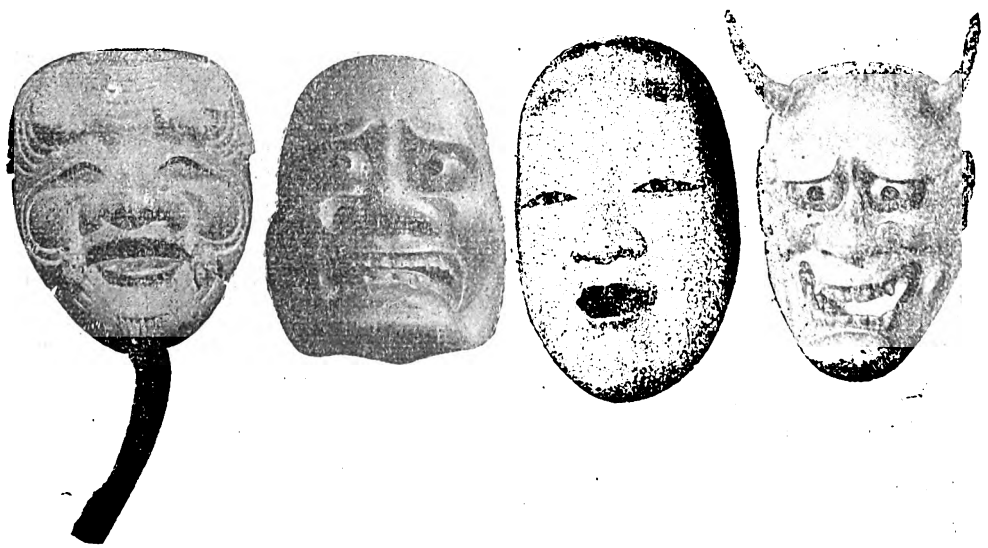
placed a paper knife, a Japanese writing brush and a roll of inimitable writing paper. All the work will represent the art of the greatest masters of the empire.

The Grand Review of troops after the coronation ceremony is over, will form one of the most interesting events of the time, followed by the Imperial Review of the Fleet off Tokyo. More than 18 divisions, representing 32,000 soldiers, will take part in the army review, while the fleet mobilized will represent the mightest fighting force Japan has ever assembled at sea, led by the nation's latest and largest dreadnought, the *Fuso*, of over 30,600 tons and 12 guns of 14-inch calibre. At that time the warship *Ikoma* will bear his Majesty and her Majesty around the fleet. It is said that these reviews will take place about the first ten days in December, after all ceremonies partaining to the coronation have been finished.



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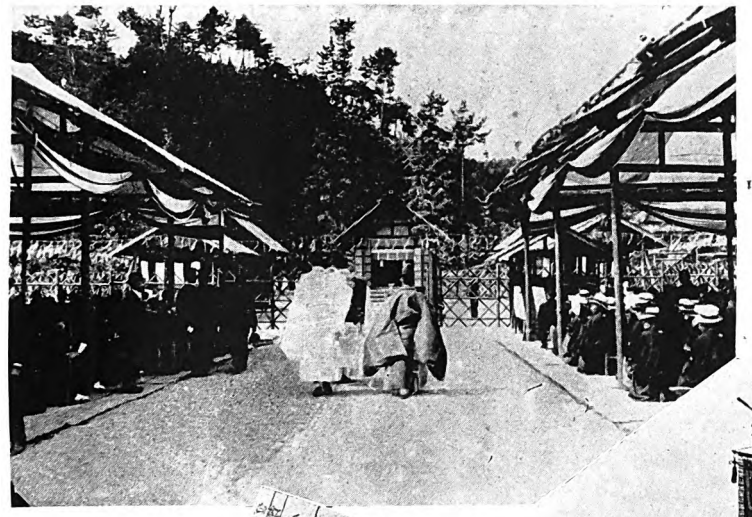

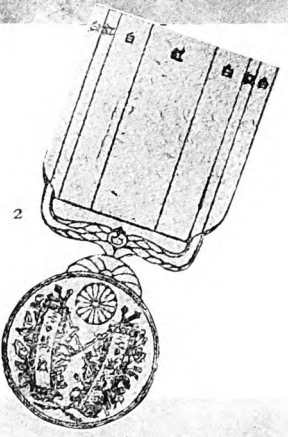

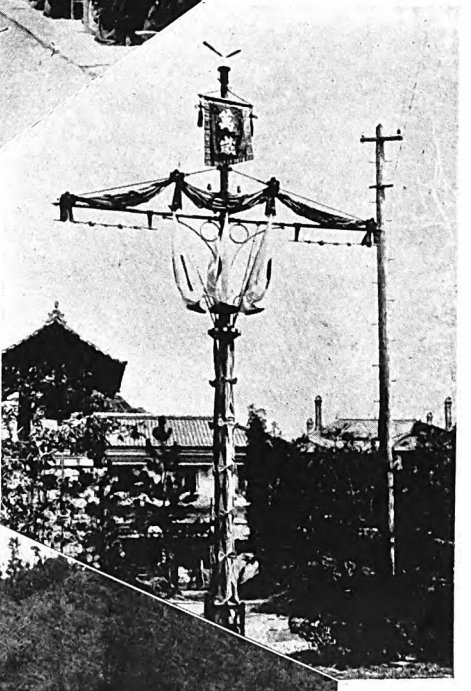

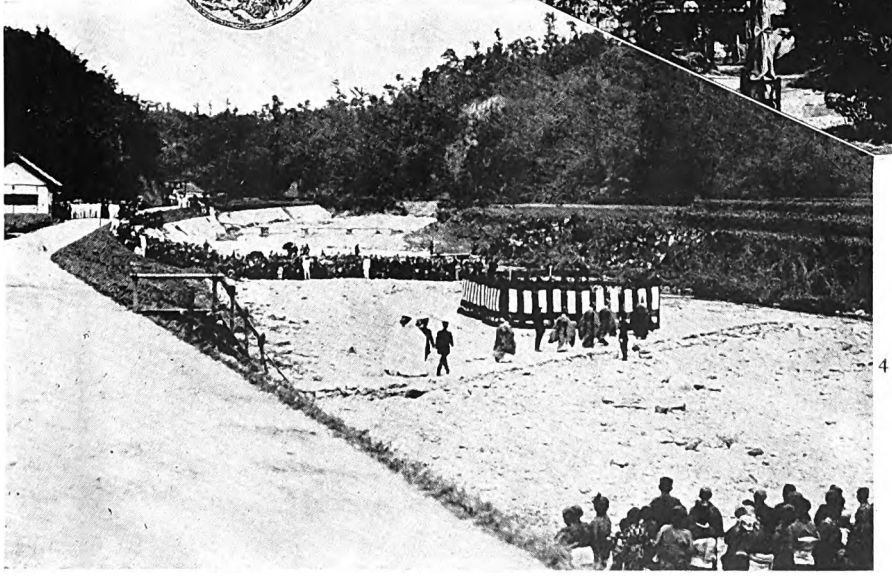

1. HARVEST CEREMONY FOR SACRED RICE
2. CORONATION MEDAL
3. CORONATION DECORATIONS AT KYOTO
4. SACRED RICE FIELD

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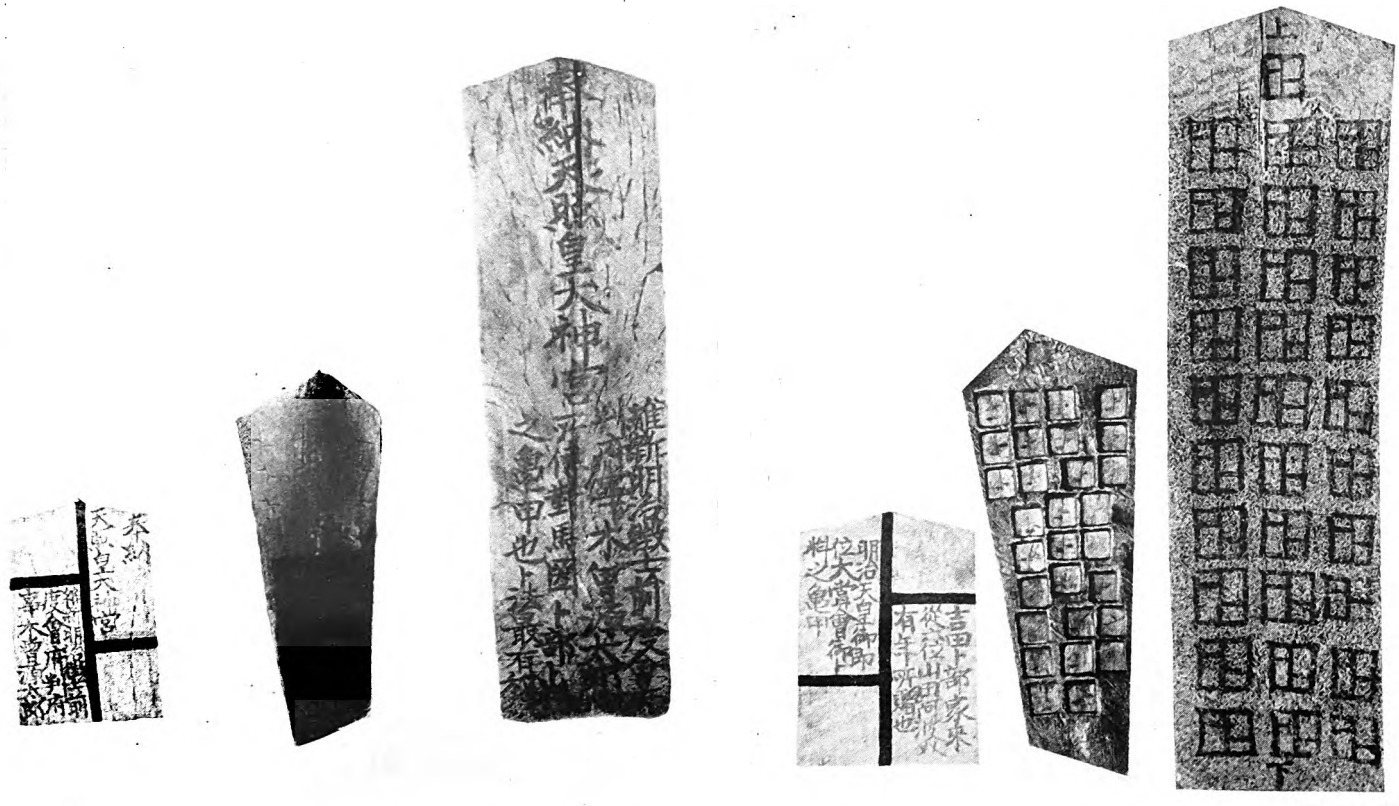

SHELLS USED IN THE "TORTOISE-SHELL DIVINATION" CEREMONY IN CONNECTION
WITH THE CORONATION OF THE LATE EMPEROR, TO SELECT THE SACRED RICE FIELDS

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TORTOISE-SHELL DIVINATION

By NORITAKE TSUDA

(EXPERT IN THE IMPERIAL MUSEUM, TOKYO)

THE importance of this practice in Japanese eyes may be inferred from the fact that when the Imperial Commissioners for the Coronation were desirous of finding with unerring wisdom the best plot to choose on which to grow the rice for the great occasion they resorted to tortoise-shell divination. This rice is offered to the ancestral gods during the Daijosai ceremony, and it must be grown on land approved of these divinities. To ascertain just what paddyfield the gods have selected was determined in the manner suggested. The practice has been followed in Japan from time immemorial.

The practice is not, of course, limited to coronation times; it is often used in connection with other Imperial functions. It has indeed a long history, and is said to have originated in China. In the early days of the Japanese empire civil and religious functions were often performed by the same officials; the government officer was a priest. In later times the two functions were separated and an order of priests appeared. There remained, however, a department of State for the management of religion, which had some twenty officials whose chief duty was to ascertain the will of the gods by what is known as tortoise-shell divination, which is said to have been introduced into Japan about the 3rd century.

When the Empress Jingo subjugated Korea she sent there a governor named Ikatsu-no-omi; and during his stay there that official became conversant with the tortoise-shell system of divination; and upon his return to Japan he was accustomed to give his services in the art. He lived in the island of Tsushima. Imperial diviners were also taken from the islands of Idzu and Oki, as it appears the more insular folk were the more expert at it. By this means oracles were sought in regard to such matters as the health of the Emperor, which they usually did in June and December, forcasting the Imperial health for a half year at a time. According to the *Nihonshinkokushi*, in the year 895 some mysterious *fungi* sprang up in various localities, chiefly in drains and other damp places; and when the Imperial Government at Kyoto heard of it there was considerable anxiety as to what it might portend. The Imperial diviners being ordered to get to work, foretold that it was not a good omen for the increase of Imperial power. Whereupon the Emperor abdicated the Throne in favor of the Heir Apparent. And in the *Ruishufusensho* we read that in May, 1032, the priest of the Hachiman shrine at Usa in Kyushu informed the Emperor that some parts of the sacred building were ready to fall for no apparent reason; and the matter being regarded as mysterious, it was thought to be a revelation from the deity of the shrine; and the Imperial tortoise-shell diviners were asked to find out what was the message intended. They reported that there was nothing wrong in connection with the Imperial House, but that the site of the sacred building was impure and should be changed, a convenient way of settling the matter, truly. Again, according to the *Taiheiki*, in the spring of 1327 there was some disturbance among the priests at Nara, and in the riot many Buddhist

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temples were burnt down. Following the episode came earthquakes in various parts of the empire. To find out what was best to be done to appease the gods tortoise-shell divination was resorted to, when the oracle intimated that the Imperial resignation might be expected and a disaster among the cabinet officials, the message being brought to the Emperor privately.

It will thus be seen that such divinations were quite common in ancient times in regard to matters affecting Imperial affairs, and the same practice obtained in reference to national and even private matters.

The way of carrying out the ceremony is interesting. Before the divination can be effected a god called *Urabanokami*, which means the god of the divination yard, is worshipped by the diviners after bodily purification. They then take a tortoise-shell, the inside of which must be scraped to get it quite thin, at least about a quarter of an inch in thickness, after which the outer surface has to be polished as smooth as a mirror. In the shell several hollow squares are carved, inside each of which a certain sign is marked in black ink, the marks being put under great heat, making cracks on the surface; and then the cracks are studied in accordance with the formulæ in the divination book; the gods send a code message, as it were.

It is now known that this was not the earliest form of divination known in Japan; for there was a kind called *Futomani* in which the shoulder-blade of a stag was used in place of a tortoise-shell. It reminds one of the habit in some countries of foretelling the degree of snow by the shades on the breast bone of a goose. The *futomani* method is referred to in Japanese mythology. According to the *Kojiki*, which is one of the oldest examples of Japanese literature extant, when the gods Izanagi and Izanami went to Heaven to take counsel with the greater gods as regards the mistakes they had made in the work of creation the superior divinities taught them how to ascertain the will of Heaven on earth by using the stag's shoulder blade. This is probably the earliest mention of divination in Japanese records. The *futomani* was no doubt practiced until the tortoise-shell method came in as an improvement from China in the days when the Japanese were, as to-day, worshipping all things foreign. According to the *futomani* method the shoulder-blade of the stage was put over a fire and the cracks thus caused were compared with a set of diagrams used for interpeting the will of the gods. While some think that this method was indigenous to Japan I am convinced that it, too, came from China.

An excavation suggesting Chinese origin was made some years ago in Honan, when various bones were unearthed, including not only tortoise-shell but stag bones, and even ox and horse bones, all bearing traces of having been subjected to heat, proving that they had been used for divination. Some of them bore hieroglyphics recording the message obtained, the meaning of which cannot now be deciphered. Some are of the opinion that these relics date back beyond the time of Confucius; but that is a matter difficult to divine. They are, however, certainly not later than the Han dynasty, that is, two thousand years ago.

From the opinions of experts it may be said that tortoise-shell divination was a regular practice in China, the common people using other and more common bones. According to Chinese faith the tortoise was a sacred animal, living, as they believed, thousands of years and, therefore, having the longest of all living experiences. The judgement obtained from its shell was thought to be superhuman. Thus for the sake of tradition and the honor of the nation's ancestors the old practice was used in connection with the Imperial Coronation, which, if it can do no good, certainly can do no harm, reminding us of how vastly we have changed, if teaching no other lesson. It also suggests that somehow man is not supremely wise but still dependent on the wisdom of Heaven to prevent his making mistakes. Methods of approaching Heaven may be so different as to cause one set of petitioners to poopooh the methods of the others, but the necessity of making such approach is never doubted by either party.

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JAPAN'S POLICY

By PROFESSOR MASAO KAMBÉ

(KYOTO IMPERIAL UNIVERSITY)

IT is now evident that Japan's position in the world will be rather enhanced than retarded by the present war, while most of the European powers will be more or less weakened by the disastrous struggle. America, to be sure, will derive many important advantages from the war, but perhaps not so many as Japan. But Japan has not yet obtained all the advantages that are her due. The higher a nation rises the more conspicuous a target does it become and the more violently will the storms of international jealousy beat about its head. Japan must be careful lest she become the envy of the white nations, among whom it is only necessary to be strong in order to excite jealous rivalry. In the case of a yellow nation the jealousy of the west would be only all the more fierce. Even the nations that have entertained the most friendly feelings for Japan will come to hate and fear her if she comes into any inordinate degree of prominence. Many of Japan's present friends are such only because it is advantageous to them, and on these, of course, she cannot depend. And now a new enemy has been added to the list in the person of Germany.

Germany may indeed enter into friendly relations with Japan after this war, but we can rest assured that it will be only a temporary convenience to both sides. In the opinion of many the fact of having created a new enemy in the all-powerful Germany is sufficient to nullify all Japan's gains in the war. Now that the thing is done it cannot be undone; and all Japan can do is to prepare to meet even the mightiest that may attack her, so as to avert the catastrophe. Some regard the extraordinary activity of the Okuma cabinet in expanding army and navy as unnecessary, but they little understand the situation. In the final issue it is the nation that is responsible. A cabinet may escape the result of its errors by resigning, but a nation cannot resign. A nation must be wise enough to supervise the acts of its ministers of State and see that they make no mistakes or lead the nation into danger. Such mistakes as happened in connection with the negotiations at Pekin would not have occurred had we been a people able to oversee what our officials were about. The main thing is to make the nation strong; for a powerful nation need fear

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JAMES MOLLOY

By FRANCIS JOSEPH MARTIN

(Hero for Love, Etc., etc.)

IT is now evident that Japan's position in the world will be greatly enhanced by the present war, but it is not so evident that it will be always proportionately commensurate to her sacrifices. In the opinion of many the end of hostilities will leave Japan practically in the same position as she was before the war, but perhaps not to all the advantages that are due. The higher a nation is in the moral scale the more reluctantly will the civilized world be induced to recognize her claims. Japan will be carefully watched to become sure that the whole nation is really worthy of the honors bestowed upon her. In the case of a nation like Japan only all the more favorable nations that have entered the most friendly relations with Japan will come to the front and declare in favor of Japan's increasing degree of greatness. It is only of Japan's present friendly attitude only because it is subservient to their own of course, she cannot expect. And now a few words in regard to the list in the year of our Lord

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nothing. Our officials must be careful not to isolate us among the nations either by rashness of policy or making others envious of us. Let every hostile country be a whip to urge us on to greater defence strength and thus be an assistance to us! Thus our dangers will accrue to our advantage. All depends on the nation itself, how it can accumulate and conserve its power. Our worst enemy is always within.

If Japan is to meet the responsibilities that the outcome of this war will thrust upon her she will need all the power she has and more too. To maintain her position it will be necessary for her to imitate Germany; she must cultivate the spirit of philosophy which the Germans show, a practical philosophy. They are a people who know that without power nothing can be done. Right without power to sustain it will go for nothing. It is necessary to have the power to uphold what one believes to be right. In the days when the Germans lacked this power they were trampled under foot by other nations. But during the last fifty years Germany has been accumulating and hoarding power, so that now she is not afraid to face more than half a dozen great nations. Having gained the power, she determined to exert it to gain the position she had lost through lack of it. To do that there was nothing for it but to fight; only thus could her ideals of right and justice be maintained. She is asserting herself with might; and she thinks she is right.

Now it should be borne in mind that the foundation of Germany's strength is her education; all her grand organization is due to education; by this she has forced the nation to serve the state and make it great. This is the kind of education we want in Japan. At present we are notoriously individualistic and indifferent to the safety and welfare of the state. The Germans not only train the mind and the spirit for the state but the body also. So perfect is their mental and physical education that their youth are always ready for exertion, for war if need be. They are a people who know that there can be no sound mind without a sound body, and they act upon their knowledge. And their system teaches patience, without which nothing great can be accomplished. Physically the Germans are away beyond the Japanese. To avoid weakness and effeminacy the Germans have been cultivating even savage ways of life, thus saving themselves from the errors of civilization. Japan has indeed much to learn from Germany.

Having equipped themselves with a sound mind in a sound body the Germans have devoted themselves with great assiduity to science, which is largely the basis of their power. Their Government has encouraged this in every way; and the nation has been conspicuously successful in applying science to practical life. The German is always delighted and

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happy if he can use the achievements of science for the good of the state. So jealous are they in this respect that they are very reserved lest foreigners learn to utilize their achievements against the Fatherland. Japanese students have found that the Germans always keep certain secrets of science a secret. It is on the basis of science that the German army is organized and perfected; and this combined with mental and physical discipline has made them invincible. Not only in the realm of mechanical industry but in chemical industry also they have changed the world, successfully competing with all their rivals. It is remarkable how well they have managed their finances and their industrial interests in the midst of this colossal struggle. In the matter of organizing provisions and labor they have wonderfully manifested their organizing powers. They show that they possess the power necessary to a great state and to do a great work; the spirit of self-help and the capacity to continue the war indefinitely. If Germany dies she will die hard!

In Germany, therefore, we have a picture of giant power carefully and intelligently built up and proficient. In the present war Germany may have lost the sympathy of the world, but no one has any doubt of her strength; all can appreciate the greatness of her power! With such marvellous resource she will soon recuperate after the war; and, as has been suggested, may be friendly to Japan for a time, as convenience serves; but she is a power with which Japan has to reckon. Who can say that some day she will not unite with Russia or America against Japan? At any rate it is our duty to be prepared for any such emergency. Japan must not waste her time and energy by internecine dispute and strife but proceed to get into a position where she can make her own necessities and be independent of foreign countries. She must be able to supply the demands of the south seas and bring them commercially under her sway. We cannot do better than follow the German method by relying on ourselves and ceasing to depend on outside assistance. We should strive to create a powerful national spirit, and produce citizens with sane minds in robust bodies, regardless of expenditure or hindrance! Then we should utilize our knowledge and strength for military and economic purposes so as to be successful in competition with other countries. Such preparation cannot be left to individuals; it must be a state duty and concern. Japan must be perfectly prepared either for honorable peace or triumphant war!

There are those imbued with the doctrine of non-resistance who think we should be just as well off as cosmopolitans under a foreign rule. Even if we retain our independence we must yet be prepared to endure illtreatment from the world. We boast that we are a first-class Power; yet we are excluded as unde-

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sirables from America; even in Europe the yellow race is not regarded on even terms. If we are so treated while in possession of our country and our independence, what would our treatment be should we lose either or both? The Jews are an excellent race; yet they are despised on account of their social customs. Negroes are looked down upon for their low intellect; but even if they were intellectually equal to the whites they would nevertheless be despised. So it is clear that our only, hope among the white races is power; if we are only strong enough, and then only, we can move freely from country to country as convenience serves. Without seeking to domineer over others we can cultivate our strength, laboring to promote peace and equality among men as well as the happiness of the world. Japan must be determined to uphold and promote justice come what may! In the mistakes Germany has made we must not imitate her!

In adjusting her relations with the outside world Japan must, of course, be careful not to isolate herself from the sympathy of the Powers; she ought to do all she can to maintain her alliance and *entente cordiale* and enter into mutual exchange of advantages, sincerely splitting differences. If in spite of this the powers press her unjustly, through envy and hatred, she will be obliged to resort to extreme measures; and for that ordeal she must be well prepared. Japan is quite aware that she must pursue her quest of power and prosperity in a manner consistent with peace and justice; a preponderance of military power might easily lead to danger and injustice inimical to the good of the nation. While realizing that strong military power is indispensible, she must increase her army in a quiet and unaggressive manner without making too big a spread. At present there are signs that her military ambitions are a little beyond her immediate needs, though her advisers assert that the naval and military plans are absolutely necessary to adequate national defences. If so, then there is nothing but to submit to conditions and labor to carry out the programme. It is not much use to promote military organization unless it is along scientific lines and consistent with the financial resources of the country. The spirit more than the number of the soldiers counts for an efficient army. The nation will have to wake up to the necessity of reorganizing its economic system and pursuing a sound policy, ignoring the partizan petty plans of interested politicians; but this must be done before it is too late.

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A CHINESE LANDSCAPE BY SESSHU

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SESSHU AND THE ORIENTAL IMPRESSIONISTS

By Y. TOMINAGA

SESSHU, one of the greatest masters of the brush in old Japan, came into the world during the era of Yoshimasa in the 15th century, a period when the glory of the Ashikaga régime was on the decline. It was a time when the literature of the Kamakura priests, known as the Gozan, had reached its zenith, and when spirituality, so far as it existed, was represented by the Zen sect of Buddhism. Owing to the dark ages brought about by constant civil strife literature and art declined; and the priests then took to literature for the sake of patriotism and religion, giving literature a peculiar cast from which it took long to recover. The priests of the Gozan literature had a considerable following in the *samurai*, at least those of them who inclined to religion.

It was therefore but natural that art should come under the influence of the priestly literature of the time, and show the powerful effects of the Zen sect of Buddhism, especially pictorial art. The so-called Higashiyama period in the history of Japanese art was wholly the outcome of the priest-artists and literati of the period under review, of whom Sesshu is, perhaps, the most illustrious representative.

Prior to the appearance of Sesshu the artists of the Higashiyama school had been limited for the most part to pictures and drawings in India ink and the *tansai*, or light shade drawings. It is said that such colors were first used by an artist named Haga who lived at the end of the Kamakura period, though there is nothing in history to justify this statement, the inference being simply from the style of the drawing. During the time of the shogun Yoshitoki there was a priest named *Myocho* connected with the Tofukuji temple, who had studied the style of the Chinese painter Riryumin and produced large pictures of Buddha; and the products of this school, which used india ink, stand between the works represented by Kose and Kasuga and those Chinese drawings which show the influence of the Zen sect of Buddhism. This period of transition is, perhaps, best represented by Chodensu. It was the Chinese artist Nei Issan who first introduced the India ink and *tansai* drawings into Japan, doing so for the purpose of impressionism. This artist became a naturalized citizen of Japan at the beginning of the 14th century and lived at the famous Kamakura temple of Kenchoji. About the same time there appeared the priest Kan who went over to China ande brought back to Japan the Mokkei style of painting. Another artist of the time was Josetsu who was sometimes called Kanô, who lived at the Sokokuji temple; and through these artists the new style

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of painting was introduced among the Higashiyama painters, which had for its object the representation of meaning by omission. Josetsu, Shubun and Ekkei were prominent examples of this trend in Japanese art. Ri-Shubun, of the Sokokuji temple, was another of those artists, who won fame, being a pupil of Josetsu. Shinno and Oguri Sotan studied under Shubun, both being artists of high repute and intimate friends of the shogun Yoshimasa. Shinsho who had the opportunity of studying numerous examples of the best of ancient and modern art, showed much praiseworthy originality, and his works were compared favorably with those of Sesshu. Shokei, Sotan, Jasoku and most of the artists of the time lived at one or other of the temples at Kamakura and were under the influence of the Gozan school of literature and art, and Sesshu, the disciple of Shubun, was among them.

The relation of the Higashiyama school of painters to that of North China is interesting. The Higashiyama style originated, as we have seen, in the Zen temples, just as the Buddhist drawings of Ken and Mitsu originated with the priest Kukai. These examples of Zen art may be regarded as a revival of the art of North China, known as the So school, being introduced by the numbers of Chinese priests that at that time came to Japan and the many Japanese priests who had studied in China. As artists like Josetsu, Shubun and others were brought up in these temples they naturally reproduced the art of the priests around them. It must not be supposed, however, that the Higashiyama artists were content with exact reproductions of their Chinese originals. Any adequate examination of both will reveal important differences. The So pictures were nothing but the gorgeous portraiture of the Intai school which was a kind of Royal Academy under Court control, representing the classicism of the period. The aversion of the Zen priests to extravagance and overdecoration prevented them from any close imitation of the originals. They were in fact more inclined to favor the pictures of the southern Chinese school of plainting which was distinguished for its simplicity in theme and line, as well the exclusive use of India ink. These Zen artists were satisfied to convey impressions and make people think, without any elaborate depiction of the objective. They were absorbed in the ideal! In this respect Mokkei and Gyokukwan were greatly admired in their day; and they did not belong to the classical school. Next to them came Bayen, Kakei, Ryôkai, Beifutsu, Beiyujin of So and Gwanki of Gen, all of whom may be regarded as of the impressionist school of that day.

In their desire to lay chief importance on individual impressions the artists of the orient and the occident of the same schools are at one. The western artists are taken up with momentary domestic action and so they try to stress impressions, by colors and shades; while the oriental artists try to give shape and outline to whole conceptions or impressions which nature and life have taught them, with the result that their pictures are symbolical. The oriental artist endeavors to embody in stroke and line the meaning of reality obtained through personal character. When a Japanese artist attempts to draw the picture of a traveler wending his way toward sunset he is not chiefly concerned with twilight effects; nor when he tries to draw wild

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geese flying over the marsh lands is he chiefly aiming at depiction of birds; he suggests the mood or impression such a scene should give rise to. But there is no logical explanation of the picture; it is simply a symbol of thought or impression; and no one will fully understand the picture unless he can grasp the artist's impression of the moment, the feelings laboring for transmission from heart to heart. Thus there is a fundamental difference in the standard of appreciation between even Japanese amateurs and those art lovers of the west who see in Hokusai and Utamaro the greatest of our masters since Vandyke.

The western artist labors to convey impressions by light and color; the oriental artist simply wants to make permanent a moment's impression for which a few lines are sufficient. The western painter is attracted by depiction of local color, the tone and controlling beauty of the whole scene; the oriental is thinking of one thing only: the impression uppermost, often with landscape drawing that suggests only the ideal.

The paintings of Sesshu stand paramountly for the ideal landscape drawings of the orient. It has often been said that an artist embodies in his work but his own character. This is especially so with oriental artists. Consequently no study of a Japanese artist is comprehensive or complete without a knowledge of the artist himself.

Sesshu lived between the years 1420 and 1506; he had various names by which he was known, such as Toyo, Bikeisei and Unkoku. He was a native of Arakawa in the province of Bitchu. Early in life he entered the priesthood, being connected with the Hofukoji temple at Iyama in the same province. From the first he showed some genius as an artist; and when he went to Kyoto he entered the Sokokuji temple, one of the five great shrines of the Gozan influence. At first he was concerned chiefly with Buddhism, studying under the famous priest Kotoku; but at that time the priest Shubun, famous in art, was at the same temple and the young priest Sesshu soon grew more interested in the art than in the religion of his new master. Soon his dexterity with the brush became so marked that his fame spread far and near. In time we find him further eastward, living at the Giryu temple near Fujisawa; and it is said that he also lived at the Kenchoji temple at Kamakura where he studied under the famous artist, Eiko. Returning to Kyoto, he afterwards went to the Ukokuji temple at Yamaguchi which was then under Lord Ouchi and was more prosperous than any of the Kyoto temples, and a refuge for literary men who had to flee the law to escape punishment for their writings.

In 1468 Sesshu visited China where he studied Buddhism for three years and received high promotion in his sect. It is believed that he studied painting no less than religion during his sojourn in China. The landscape painting of his which he sent from China to his disciple Soen, and with which he wrote that there were many painters in China, of whom he preferred Chomeisei and Risai, is now kept in the Imperial Museum. There is no doubt that Sesshu during his numerous travels to noted places in China made a careful study of landscape, and under the famous artists named, studied the art of coloring, which may to some extent account for the exceptional beauty of his work. When he visited the capital of the Ming Emperors he received a cordial

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welcome, and was honored by the request to paint a landscape on the palace walls. When he returned to Japan at the age of fifty he retired to his temple at Tabokuji in Izumi where he lived until his death at the age of 89.

From the portrait of him in the Imperial Museum one may infer that he was a man of powerful will, and his long eye brows suggest a man of virtue; and the portrait has a worthy place beside that of Chodensu. His painting displays the energy which his physique suggests, and which he maintained up to the end of life. It was he who recommended Kano Masanobu to the shogunate and Masanobu became the founder of the Kano school. It would that Sesshu never took up his pencil unless he felt under the impulse of an inspiration; and that sometimes he need even to resort to wine if the proper mood did not come to him, and sometimes he played the flute or sang a song to work up an inspiration. His viewing over ridges and mountainous movements that suggests the freedom of the artist, which is one reason why one is always impressed with the grandeur of Sesshu's works.

Sesshu embodied in his work all the virtues of the great masters of North and South China with the virtues of his native art as well, especially elegance, composure and decency, which always mark his landscapes. There is ever present also a sense of profound sympathy, in which he is without a peer among the painters of Japan. In later years artists like Tanyu greatly admired Sesshu as the greatest of the latter ages. In more modern times Gaho revered him, and so did Nakamura Tessan, a well known modern painter.

Among the more conspicuous disciples of Sesshu were Shugetsu, Shubo, Soen, Shintoku, Togetsu, Soseki and Tenko, though they never came personally in contact with him. The success of the Kano school, was largely due to its combination of the art of Sesshu with that of other schools, by which means Kano Motonobu laid the foundation of modern Japanese painting. As time went on it the Tokoku and the Hasegawa schools appeared with the Kano school all tried to gain favor by claiming inheritance from the art of Sesshu; and the art of Motonobu bordered of the most glorious decorations as the genius of Sesshu.

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JAPANESE BARBERS

By H. YAMANOUCHI

UP to the beginning of the Meiji period men wore their hair in a topknot tied up on their heads in a somewhat less elaborate formation than that worn by women; and for this they had their professional hair-dressers just as the women had. As soon as men began to wear their hair short the western barber appeared and soon there was a barber shop on every street. The pre-Restoration shop consisted of a small room about twelve feet square with a *tatami* room behind; and over the door was placed a sign bearing such device as the barber might choose to indicate his profession. There was the Lobster Hair-dressing Saloon, the Turnip Saloon, the Anchor Saloon and so on, the objects named being painted conspicuously on the doors of the various saloons.

In a small box called a *bindarai* the barber kept his instruments for cutting hair and shaving beards; and otherwise the shop was and still is not unlike its counterpart in western cities. In the shops of early days the customer squatted or sat in a convenient position with a sort of fan-shaped box on the breast to catch the refuse hair. It was the custom for the customer to moisten his own beard and prepare it for the razor and the beard was attended to before the hair was cut. The charge for shaving was about 6½ *sen*, while twice a year, at New Year's and at the time of the Bon festival in July the customer had to give a little extra in the way of a present, with a somewhat higher charge in winter to help the fuel bill. In those days barbers went to the houses of their customers a good deal more than they now do; and as they passed along the streets they were easily recognized by their *bindarai*, or barber's box, ornamented with brass plates. When the box got too old for use the customers chipped in and helped to buy a new one.

In the rear part of the old-time barber shop the customers squatted about on the *tatami* awaiting their turn by playing games of various kinds, chiefly *Go* or draughts and chess while others read novels or admired the *kakemono* on the walls or the flowers in the vase of the *tokonoma*. Young men used the barber shop as a place of meeting in the Tokugawa days, where they recounted their love affairs or admired beauties passing along the street. The well-known novel, *Ukiyodoko*, by Shikitei Sanba, the celebrated humorist, portrays vividly the life of the barber saloons in that day. But the opening of the Meiji era brought in new customs and new manners and the young men ceased to have their hair dressed in the old style and the barber shops had to change accordingly, the change being most conspicuous at first in Yokohama, where the barbers used to go to the houses of foreigners to shave them or dress the hair. Most of these early tonsorial artists learned what they knew of foreign ways of hair dressing and shaving by visiting foreign ships in the

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JAPANESE BARBERS

BY H. YAMAMOTO.

Up to the beginning of the Meiji period men wore their hair in a topknot tied up on the head in a somewhat less elaborate fashion than worn by women, and for this they had their professional hairdressers just as the women had. [illegible] upon beginning to wear their hair in the western fashion they soon began to patronize a barber shop or other. The professional has also come into use of a small room about twelve feet square with a screen in front and over the door placed a sign bearing such device as the barber might choose to indicate his profession. There was the Lobster Screen, the Turnip Screen, the Shaku Screen and so on, the device usually being painted conspicuously on the door of the various saloon.

In a small box called a drawer the barber kept his instruments for cutting hair and shaving beards; and although the shop was, and still is, very similar in construction in western cities to the shops of early days the customer sprawled or sat in a convenient position with a sort of cushioned box on the breast to catch the refuse hair. It was the custom for the customer to moisten his own beard and prepare it for the razor and the beard was attended to before the hair was cut. The charge for shaving was about fifty sen, while twice a week, or even every day at the time of the Bon festival in July the customer had to pay a little extra for the use of a pretty, well-mannered

higher charge in order to keep the girl in. In these days barbers work to the hours of their customers a good deal more than they once did, and as they passed along the streets they were cruelly accosted by their fellows or beckoned into shops, often rushed with [illegible] When the boy got too old for use the customers obliged him and helped to buy a new one.

In the course of the evening barber shop the customers squatted about on the [illegible] and [illegible] for playing games of various kinds, chiefly Go or chess, and there [illegible] would provide a [illegible] the [illegible] of the [illegible] [illegible] [illegible]

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harbor and observing how the foreign barbers worked.

It was in 1871 that the government issued instructions permitting the hair to be worn in western style, and the hint was taken up most enthusiastically, with the result that the barber who could dress the hair and shave the beard in foreign style was greatly in demand. One of the first of this kind in Tokyo was one Kato Torakichi who invited a foreign-style barber from Yokohama to occupy the second story of his hair dressing saloon, the place being called *Nikaidoko*, or Second Storey Saloon, the charge for the new style being as high as 25 *sen*; but the saloon was thronged with customers. All the other barbers then began to learn the new style with avidity and soon most of them were capable of giving a hair-cut that was not Japanese even if not quite the best foreign cut. In fact nowhere did the Restoration work a more sudden or a more radical revolution than among the barbers. The barber's sign now followed the example of western countries and became a pole painted alternately in spiral form red and blue and tipped with a gilt sphere.

The government regulation simply gave permission for all who so desired, to have their hair cut short but did not order the old topknots to be removed, and consequently the old style of wearing the hair did not disappear all at once. Many jealously clung to the old ways and for some years the two styles went on side by side. By the year 1889 most of the topknots had disappeared from Tokyo, as in that year the authorities issued a disinfection order in relation to barbers, that all had to obey. Most of the modern barber shop are much after the style and manner of those seen in western lands. They usually have a glass front through which the operations going on inside may be observed. The barber's chair and mirror are in place just as in western countries, and customers are sitting around reading or chatting, awaiting their turn. As the Japanese prefer the hair extremely short all over the head the clippers are used in place of the shears; and the head is shampooed almost every time the hair is cut, perfumes and cosmetics of all kinds being much admired. Some prefer the hair left long enough on top to have it parted either in the middle or on the left side, but these are exceptions. The Japanese barber does not as a rule engage in selling toilet artlcles as does his confrere of other lands, nor does he afford his customers a bath. He shaves not only the face but the ears and nostrils as well.

In Japan not only men but women go to the barber if there be any sign of hair on their faces; they do not permit even the soft down to grow which the Japanese are often astonished to see left unmolested on the faces of some western women. Often too the eyebrows are shaved. The usual charge for a shave and hair-cut is 25 *sen* for the highest and 6 *sen* the lowest. It is the custom to the give the barber a tip once or twice a year. In recent years the female barber has become a featnre of the profession in Tokyo, most of these being the wives of barbers who wish to make themselves useful to their husbands, though some are independent. Barber apprentices are a class, and often a law, unto themselves. Equipped with a razor they wander from master to master, as the spirit drives them, and not infrequently they become dissolute.

The 17th of every month is regarded as a barber's holiday, when they close up shop and go to theatres and places of amusement, by which they are often furnished with free tickets, because they allow the playbills and other advertisements of the places of amusement to be posted in their shops free. Most of the instruments now used by Japanese barbers are made in Japan, though at first they were all imported. They like the native razor which is honed on a stone better than the foreign one which requires a strop, the latter giving much the smoother shave, however. Many barbers in Japan are now practising the art of facial massage and other forms of treatment to bring in an extra penny.

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THE CHRISTIANITY WANTED BY YOUNG JAPAN

By F. YAMAZAKI

IN all countries the legitimate desires and demands of youth are recognized as indications of future nationality and civilization, suggesting, as they do, the trend of national thought and character. In Japan, as in all other lands to-day, the most active and aggressive element is youth; and the controlling power of the future will be that group of educated young men who are to-day the heart of the nation.

It is safe to conclude that the same applies to religion, and that the most active element in Japanese Christianity are the young men of intelligence and education. This is a fact so obvious as to need no demonstration. This being the case, one of the most important questions is, what type of Christianity is it that young Japan demands? Amid the various conflicting sects striving for recognition in Japan there are doctrines and shades of doctrine as far apart as the poles; and in what direction the young men of Japan lean is a question no one interested in the truth can afford to ignore.

Indeed to what extent does young Japan accept Christianity at all? This seems to me the most important question at the outset of our discussion. It has always appeared to many Japanese that there are too many foreign missionaries, especially ladies, who are lamentably ignorant of Japanese civilization and culture, and who seem quite oblivious to the advanced condition of mind possessed by the average young men they attempt to evangelize. Thus ignorant of the state of mind they would instruct, they naturally fail completely in their mission. Certainly the method of preaching adopted is futile. However much they exert themselves the result will be negative.

It should be understood from the outset that the average youth of Japan has great confidence in his powers of independent judgement, especially in regard to religion and philosophy. Japanese boys are taught from infancy by their parents that their nation and culture are unique in the world, that the Imperial Constitution is unrivalled; and when they begin to go to school they gradually imbibe the chief doctrines of Confucianism, and in time, too, come to know the main essentials of Buddhist religion and ritual, some of which are so abstract and abstruse that it takes more than a fool to comprehend them. Now this at once places the Japanese youth in strong contrast to the youth of the west. The latter knows but one religion, which he is told is so simple that the wayfaring man though a fool

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cannot err therein. His mind has been seldom or never exercised in the intricacies of religious dogma and philosophy, unless, perhaps, he come of Scotch Presbyterian stock. The Japanese youth, on the other hand, has been drilled from childhood in Confucianism, Shinto and Buddhism; he has had to keep in mind from the first the important aspects of three religions and observe them; so that he is not likely to be overruled or even deeply impressed all at once by any single religion, especially a foreign one. He is almost incapable of thinking about one religion alone! In short, his method of viewing religion is absolutely diverse from that of the foreign missionary, and so there is a great gulf between them.

Moreover, in Japan the three religions, Buddhism, Shinto and Confucianism, have been more or less harmonized; and the young man does not fancy a conflicting one. The three religions of Japan have been Japanized, so to speak; and though, in strict truth, there are not wanting elements of collision among them, they usually get along in peace; they must at least agree as to what is obviously true; they must be harmonious in rationality. These home religions the Japanese youth of modern times views with impartial judgement; he has few prejudices; he is willing to give truth a fair chance to show itself true; he thinks he can discover merit if it exists; that he can see the truth if it be there. But this does not at all preclude his criticism of what there is in religion that does not appeal to him. He feels free to point out and deprecate defects and accept only what seems good and useful.

When an intelligent young Japanese considers Shinto, for example, he cannot but see its excellence as a sacred way of inclucating national polity and manners; it cultivates sincere loyalty, patriotism and piety as well as admirable manners and customs for a highly civilized people; its traditions are inseparably associated with the empire's progress and polity. Every Japanese youth feels in honor bound to revere Shinto. In certain doctrines of Confucianism, too, he soon learns to recognize the elements of admirable virtues, especially those regulatings human relations; he cannot see how civilization and society can well continue without such virtues. He accepts all that is rational in the teachings of Confucius, rejecting what seems to him unnecessary or irrational. Neither can he ignore the profound philosophy of Buddhism, so far as it illuminates and guides in the true way of life; but its pessimism and unnatural asceticism he rejects. Thus accustomed to think and form judgements he treats Christianity the same; that it should claim to be accepted or treated in a different manner only creates suspicion as to its want of confidence in its own credibility. The man of young Japan is a born higher critic; he interprets the Bible and the sutras and the Analects of Confucius by just the same standard of rationality and criticism as he would any other book, since it is only by the same process of reasoning that he can perceive the significance and meaning of them. The teachings of the missionaries he receives with the same method of reasoning. They may inform him of what is above reason but not of what is contrary to reason; but when they aver something to be above reason they must not claim to understand it and commit to damnation all who confess noncomprehension of what is above reason.

It is clear that a generation of young men thus taught to think and ponder cannot be expected to receive Christian teaching, especially of the old school, without rejecting that in it which appeals to them as superstition or plain humbug. The Christian doctrine of the Trinity is a special stumbling block and rock of offence. The missionaries teach that Jesus Christ is the only begotten son of the Omniscient and Almighty God; the Japanese youth at once remembers that he was taught the same about *Shakamuni*, the rays of the Omniscient One; and so he cannot regard the Christian teaching as claiming any distinction or difference in this respect. Reason teaches the young man that there can be but one Almighty in the universe and that when

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several claim to be His only begotten son, the claim is probably in the name of one and the same personality. Certainly they cannot all or both be only begotten sons. They seem to him like attempts to reveal the same God from different aspects or by different ways. What reason has the young man to regard Christ as more the son of God than *Shakamuni?* The young man will therefore, accept the son of God who most appeals to him. For this reason some Japanese young men cling to Buddhism and others go over to Christianity.

When this mode of thought is brought to the notice of the foreign missionary he usually fails to appreciate it, and at once begins to insist that there can be but one son of God and that son is Jesus Christ; but the Japanese young man, realizing that Buddhism is a great world religion and has a vast number of followers, is convinced that it cannot be ignored thus summarily; to do so would be to assume an ungrateful attitude toward home and the mother that bore him, despising the faith of his ancestors; and so he is disposed as a rule to discount the mission and method of those he deems too simple to appreciate his state of mind.

To speak plainly, the outlook of the average Japanese youth toward religion and life is much wider and more liberal that that of the average missionary. He may, it is true, have a more superficial view of things; but he feels it is true so far as it goes, and he cannot abandon it. He knows it is better to stick to the truth even superficially than to concentrate or focus his mind on some narrow view or dogma that may be false. The sunlight naturally gives life and warmth, but fucussed on one point it burns and consumes! The young men of Japan cannot boast of any wide knowledge of Christian doctrine and culture; they are not deeply versed in Christian theology; yet they feel all the better prepared to give an independent and impartial judgement of the religions of the world. Once when a missionary lady was endeavoring to instruct a Japanese youth, after hearing from her the chief teachings of her religion he asked her now to lay before him the chief tenets of Mohamedanism; and she knew nothing at all about it. How did she know that Christianity was the best religion when there were other great religions she was entirely ignorant of? She might claim to be convinced and to believe, but so long as she had not surveyed the whole field, her claim was based on ignorance and she could not convince the young man that she was a reliable teacher of religion. There are hundreds of missionaries in this position. After that the young man confined his lessons with the foreign lady to instruction in the English language and ceased to show any interest in her ideas of religion, regarding her faith as a blind and narrow cult.

It is quite a common thing to hear young men in Japan say that while they go to Church and try to gain some help thereby they always feel what a wide gulf there is between their views and what they hear from the foreign missionary; there is only one thing that they have in common: the name of Jesus! The foreign missionary is loved and respected for his sincerity and the piety of his life and the beneficence his usually displays, and *never* for the doctrines he teaches. When the missionary expatiates on the doctrine that Christ was born of a virgin the young man of Japan is disposed to smile at the superior ability of Jewish women, and to say that if the dignity of Christ cannot be upheld save by such devices of dialectic it had better be left to itself. Surely it is possible, they think, for the Son of God to become incarnate without resorting to unnatural means and attempting to reflect on the way ordained by the Creator. When they think how good and holy Jesus was; how fully like the son of God he lived, they dislike to hear any one try to mar the perfect picture by some foolish theory that likens him to an unnatural son or a foundling. They deem so poor and artificial a miracle wholly unnecessary to the perfection of Jesus Christ; and the teacher that insists on believing and teaching it they regard as hopelessly behind the times.

A common missionary pastime is that of attacking the Japanese for their idolatry: what they call the worship of images, which they do not hesitate to

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denominate folly; but the man of young Japan cannot see any great error in showing reverence for symbols. When the Roman Catholic Christian kisses the image of the Virgin he does not feel himself an idolater. Neither does the Japanese when he bows before the image of some sage or saint of history. The Roman Catholic Christian carries ikons on the breast just as the Buddhist does amulets. One is not more foolish than the other; but neither believes in the worship of sticks and stones. Every religion has its symbols to be revered, just as every family has. These supports to sentiment, affection or faith are not to be despised or laughed at, even by those so perfect is to be beyond their need. The well man must not laugh at the maimed man and despise him for using a crutch! Nor will the lovers of simplicity be too hard on those who cannot be happy without more elaborate decoration. In regard to images, therefore, the Buddhist cannot see that Christianity is superior.

There have been, and no doubt still age, missionaries who condemn Buddhist ideas of hell, but are the ideas of the Church on that subject any more attractive? Neither does the young man of Japan see anything to choose between the Buddhist and Christian notions of Heaven.

The type of Christianity which the young men of Japan will welcome and believe in is that which lays stress on the Mission of Jesus Christ as a divine messenger from God to teach and live the doctrine of love and brotherhood. In this teaching all young Japan sees possibilities of grace and consolation not hitherto afforded by religion. It love be the central teaching of Christ then Christianity is sure to become the religion of young Japan. But this doctrine will have a hard time to assert itself and abound, so long as missionaries harp on minor and less credible points.

A prominent young Japanese Christian lately declared that what the young men of Japan want is a Christianity that teaches the truth even though it lead the believer to hell. To be loyal is the Japanese motto, to die for the sake of loyalty is common in Japan; and if a Japanese accepts Christianity as his religion sincerely he will follow it even unto death. He is not a Christian because he wishes to be apotheosized after death or to have his name embalzoned before the public while living! He believes in it as the true way of life *disinterestedly*. He cannot endure the western habit of calculating on the material profit of believing or not believing. To believe for the sake of getting a place in heaven is like believing for a living, in the eyes of the young man of Japan. He wants to believe in a religion because it is worthy of belief, and not because it promises a reward. To believe for the sake of reward is a form of bribery; it smacks of falsehood and insincerity! The way some missionaries talk about the benefits of Christianity in this respect disgusts many a Japanese youth.

Another thing that missionaries should be careful about is making jokes about sacred things. This is bad in regard to Christianity, but worse in relation to anything sacred in Japanese eyes. Once a Japanese was asked how often the election of Emperors took place in Japan, pretending that it was the same as the presidential election in the United States, which was regarded by the Japanese as an act of crass profanity. The declaration often heard on the lips of missionaries that Christianity is the only true religion, implying that all others are false, including those cherished by the Japanese, is greatly resented by young Japan, whose traditions and ancestors the assumption condemns wholesale and commits to perdition. The Japanese are disposed to the idea that all religions sincerely are seeking the way of life and lead to heaven at last. Any attempt to assume superiority intellectually or spiritually over the Japanese is resented with baneful effects to missionary enterprise. In this way many a religious teacher of western persuasion is standing in his or her own light. Such missionaries are especially precluded from reaching the educated classes. They have access only to those who believe for the sake of reward. The missionary who ponders profitably on these things will give the best account of his stewardship.

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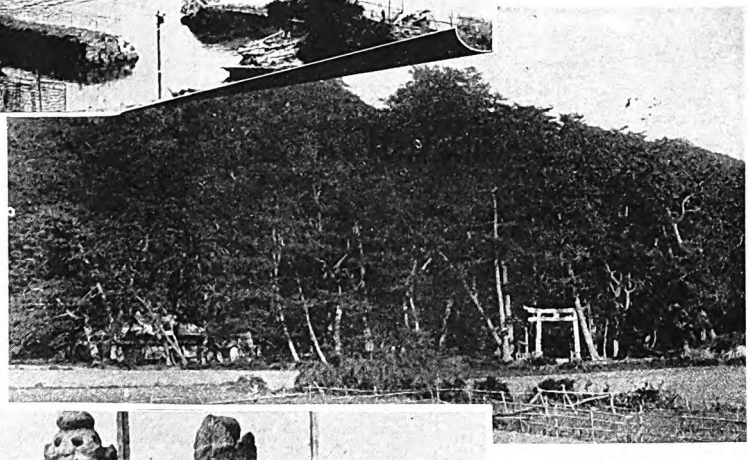
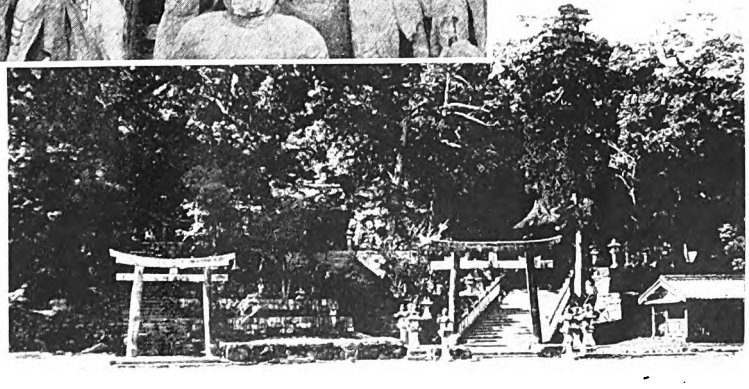
TATEGAMI ROCK,
IZUHARA



WADAZUMI
SHRINE

WOODEN IMAGES
OF
KOREAN MAKE
AT
HOSEI TEMPLE



HACHIMAN SHRINE AT IZUHARA

SCENES FROM TSUSHIMA

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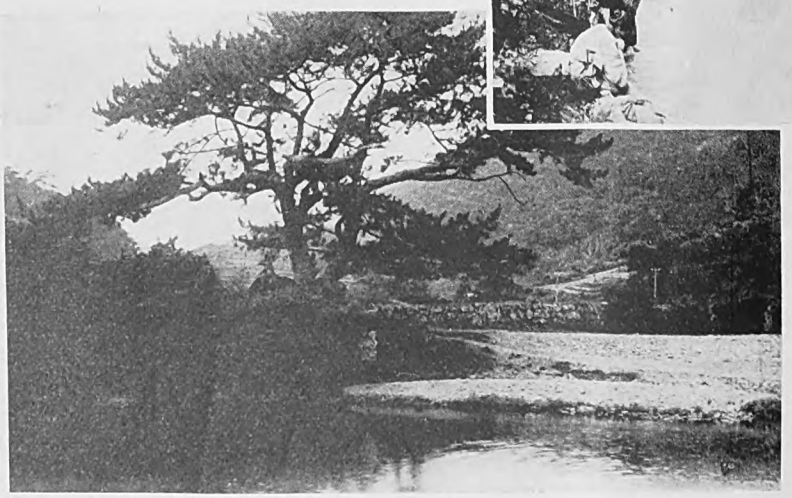
KOMODA SHRINE

KANEISHI CASTLE



RUINS OF KANDA CASTLE

SCENES FROM TSUSHIMA

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IKI AND TSUSHIMA

By F. YOSHIDA

NORTHWEST of Kyushu, the island of nine provinces, as one sails toward Korea, rise the islands of Iki and Tsushima, forming sentinels of the outposts of the empire, which any enemy of the nation is supposed to attack first. It will be remembered that the great naval battle that decided the fate of the Baltic fleet, took place off the island of Tsushima, in whose harbor Admiral Togo lay awaiting the approach of the enemy.

The island of Iki lies northwest of the province of Hizen which is on the northwest side of Kyushu. Iki has a circumference of about 70 miles with a width of about 18 miles from the mainland. The population numbers about 50,000, the island being under the jurisdiction of the prefecture of Nagasaki. About the main island rise several smaller ones, such as Oshima, Najima, Nagashima and Harajima, all of which have good harbors. The soil of the islands is fertile, producing rice and other cereals in abundance, as well as vegetables in plenty. Most of the people live by agriculture and fishing. Exports consist chiefly of seaweeds, whale meat, dried cuttlefish and dried sea-urchin, or *bechê-de-mêr*, together with whetstones and bamboo ware.

The chief town on Iki is Katsumoto which has a population of some 6,000, mostly engaged in fishing. Near the town stands the Sumiyoshi shrine, where the three ancient deities known as Soko-tsutsuo, Naka-tsutsuo and Naga-tsutsuo are woshipped under the auspices of Shinto. The shrine has quite an imposing building for so small a place, with a fine entrance, and also extensive precincts. One of the best harbors on the island is Gô-no-ura, protected by serveral islands, where steamers plying between Nagasaki and Korea call. The largest Buddihst temple on the island is the Kokubunji, founded by the famous priest Gyoki in the 8th century, the structure standing at the village of Nakanogo. At first the temple was at the village of the same name, but in time its prosperity greatly declined; and afterwards the priest Anso brought about a revival of interest in the sacred buildlng and in 1738 it was rebuilt on the present site. The style of architecture is a good example of the Buddhist antique, while the whole is environed by a beautiful forest.

The Yu-no-ura onsen is an interesting hot spring at the village of Tateishi, the water being strongly impregnated with sulphur and recommened for skin diseases. Facilities for bathing are rather primitive, being adapted for the simple fisher folk that usually frequent the place, but the natural surroundings are very attractive. Formerly the island was under the daimyo of Hirado, Lord Matsuura, but after the Meiji Restoration it passed under the Imperial Government.

Northwest of Iki lies the larger island of Tsushima, which really consists of two islands, the southetn one known as Shimo-no-shima and the northern as Kami-no-

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shima, or Upper Island and Lower Island. The circumference of Lower Island is about one hundred and twenty-five miles and that of Upper Island about 337 miles, the latter being situated about 30 miles from Iki. Tsushima, like Iki, is under the jurisdiction of Nagasaki and has about 50,000 people. Though the island fills an oval place it has inland a great gulf which forms an excellent harbor. The soil is not so fertile as that of Iki and the chief trade is in fish, which is carried on largely with Korea. Most of the food supplies for the island come from Kyushu. There is a considrable production of tobacco and porcelain, as well as pheasants, and marine products.

The chief town of the island is Izuhara which was formerly the seat of the daimyo, whose castle is now a ruin; the populating of the town is about 10,000. There is also the ruin of the famous Kaneishi castle which was a bone of contention between rival factions in ancient times. When the Momgolian invaders called at Tsushima on their way to Japan in 1274 the lord of the isles, Sô Sukekuni, offered desperate resistance and the place of the battle is still pointed out. Only the stone walls and moats of the great castle now remain.

The chief shrine of the town is the Komodahama Jinja which stands near Shimo-shima shore, the deity worshipped there being the spirit of the man who saved the island from the Mongolians, So Sukekuni. The shrine was first erected by his great grandson, Tsunemochi, in 1369, the deity then enshrined there being the god of war. Another shrine is the Wadazumi Jinja at Minemura on Kamishima, dedicated to the goddess Toyotama-hime, believed to be a deity of the sea. It is not known when the shrine had its foundation, but the buildings bear all the marks of antiquity, more especially the stone torii near the seashore, which reminds one of the one at Itsukushima in Aki. The inhabitants of the islands being mostly fisherfolk, pay great veneration to the gods and goddesses of the sea, and the sacred festivals of the island are great events, at which one may see old Japan as it was.

On the northeast promontory of Kamishima is Waniura, called sometimes, Crocodile Bay, where are the shallows known as Hayenose, where the tides create some interesting scenery. It is a favorite custom to go to see the action of the water in boats, though the adventure is very dangerous. Between the Upper and Lower island is a big bay where there is a fine naval station, known as Takeshiki Gunko, the necessary offices and buildings being on the shore of Shimoshima.

The former lord of the island is now a peer of the Realm and a descendant of the Taira clan. It is said that when the clan was annihilated in the great battle of Dannoura one of its members escaped and reached Tsushima and became lord of the island. He was careful not to call himself by his real name and took the name of So and his kinsman Sukekuni died defending the island against the Mongolian invasion. In the contest between Ieyasu and Ishida Mitsunari the So family sided with the latter, though Ieyasu did not take revenge on him for it, but left him lord of Tsushima, making use of him in his negotiations with Korea and China. Even prior to the Mongolian invasion these two islands suffered frequently from Chinese inroads, and the long experience has made good fighters of the Tsushima islanders. The Japanese are wont to say that Tsushima is noted for its beautiful women, all travelers liking to call there to see them. One of the most famous beauties among the Shimbashi geisha in Tokyo was a belle from Tsushima, Araigami-no-Otsuma, who died last year at the age of forty.

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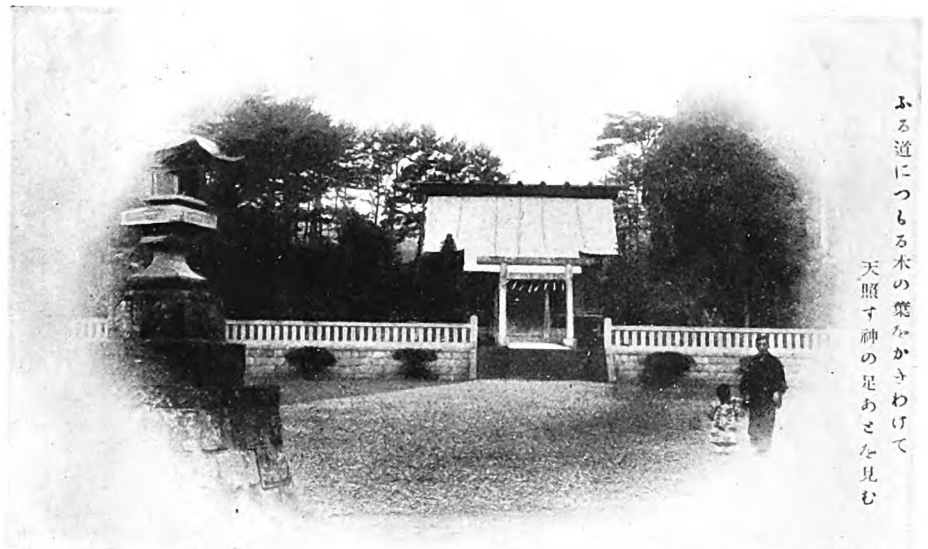

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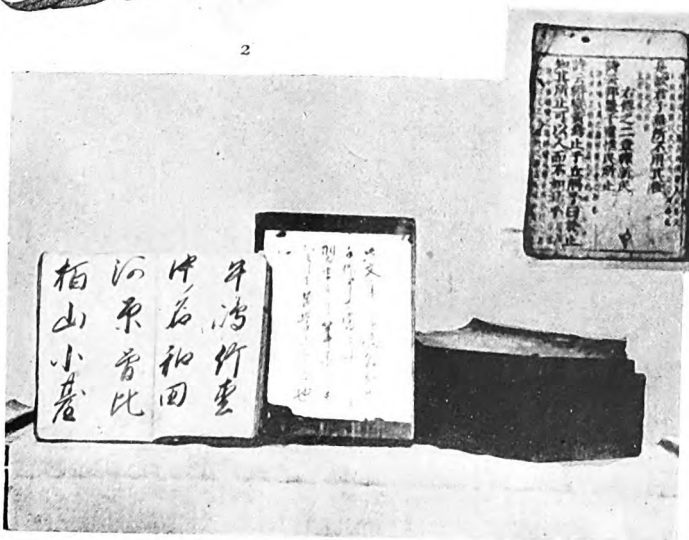

3

1. THE NINOMIYA SHRINE 2. PORTRAIT OF NINOMIYA
3. CHINESE BOOKS AND NOTE BOOKS USED BY NINOMIYA

A HERO OF THE SOIL

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A HERO OF THE SOIL

By R. HIRATA

FROM of old Japan has been, of course, an agricultural country; and men of all estates who were well versed in that science, have been highly esteemed, the farmer being ranked above the merchant in the national class system. Any man who in addition to great ability and virtue possesed vast knowledge of the soil, would among the Japanese form a personality verging on deity. A man of this type was Sontoku Ninomiya.

Born in a little village of the province of Sagami in 1787 he came of a sturdy and intelligent ancestry. The family up to the time of his grandfather had been well to do, but his father lost all and came to poverty. He happened to be a man much too generous and good-hearted for the age in which he lived, and through lending money without due security he came to grief. During this period of poverty little Sontoku was born. Brought up amid great privation he knew what hardship was; but he used adversity for the cultivation of his mind, and became one of the most admirable personalities of his time. At the age of twelve the lad had to hire out on a farm. He was put repairing the river banks on the Sakawa, it being a regulation of the daimyo that every farmer had to send one man to help in riparian operations. At so early an age he could not be of much use in the heavy work undertaken, so he was put making straw sandals for the men, reminding them that as he could do so little to fulfil his part in the work he wanted to make up for it by giving them sandals. At that time the boy was much admired for his honestry and sincerity of purpose. He also early displayed a fondness for learning and used to spend much time in studying the Analects of Confucius.

Once when young Ninomiya was about the age of 14 he visited the temple of Kwannon in his neighboring village where he chanced to hear the voice of the priest chanting a sutra and was much charmed by its music and the meaning of the sacred words. Having ascertained from the holy man that it was the sutra of the Goddess of Mercy that he had been reciting, young Ninomiya said that he had never hitherto understood any of the sutras he had heard, but the one he had just listened to was all quite clear and beautiful in meaning to him. The priest explained that the reason was that usually the sutras are chanted with a Chinese pronunciation which ordinary folk could not understand, but that he had just chanted the one in question with the vernacular pronunciation which all understand. Sontoku offered the priest the only two coins he had with him and asked him to chant the sutra once more. The priest was much impressed by the lad's earnestness and complied. From this time the boy began to realize the importance and meaning of Buddhist doctrine and that the chief aim of life is to help others, an aim he never forgot.

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deprived of his father and had to take care of his widowed mother and three small children. For their support he labored day and night and at last reached his sixteenth year, when his mother died. His two younger brothers were taken by his grandfather on the mother's side and he went to the family of an uncle named Mambei. While at the home of his uncle the lad worked hard all day and read books far into the night, which often drew upon him the correction of his uncle. In those days all illuminating oil was got from rape seed; and young Ninomiya sowed and harvested a crop of this which he took to a dealer and sold for oil, so that he might have wherewith to light his nightly studies without using the oil of his uncle. He faithfully gave the day to his uncle and took the night for himself and his own improvement.

All the money he earned he deposited with the head man of his village, but he seldom had much on hand, as he gave so much away to the poor, especially to old men and women, his father having taught him always to be charitable. At the age of 20 he left his uncle's house, thanking him for what he had done to help him, and returned to his deserted home, confidently believing that he could redeem and restore it. He set to work to cultivate once more the family fields which had been so long left to go wild. Soon he had the place under such successful cultivation that he was saving something every year and in time he became one of the most prosperous farmers of the neighborhood.

At the age of 28 young Ninomiya came in contact with a high official named Hattori who enjoyed an income of more than one thousand *koku* of rice, but whose life was loose and extravagant, which led him into debt. Soon the man was unable to pay either interest or principal and was on the verge of being compelled to give up his position. Hearing of the ability and prosperity of Sontoku Ninomiya he went to him and requested him to straighten out his affairs. But Sontoku declined saying that being a farmer, he was able to retrieve the fortunes of his family by steady labor and application through a considerable period of time; but as Hattori had come into trouble through neglecting the principles of the samurai class to which he belonged, being indifferent to *bushido* and so on, he, a farmer, could do nothing to assist him; *that* only a samurai could do. Hattori was at once struck by the insight and wisdom of the farmer and soon saw that it was no ignorant son of the soil he had to do with. So he kept up his plea, asking Ninomiya no less than three times for assistance. As Hattori was next in importance to the daimyo of the province Ninomiya could not be indifferent to his overtures; and being much impressed by the earnestness of the official, he at last acquiesced in the request.

Ninomiya insisted as a condition of his aiding the official that the latter should carefully follow his directions, on which condition he promised that all would come right in five years. He took charge of the official's household and gave the servants their orders, which they were to obey strictly on pain of immediate dismissal. Thereupon he invited all Hattori's creditors to a conference and explained to them the true condition of affairs, asking them to postpone their demands for five years when he would see that all was paid. The members of the Hattori household,

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including the master and mistress, were reduced to cotton clothes instead of silk; the fields were put in charge of a thrifty farmer and the former manager was dismissed; the food was simplified and frugally managed. By a system of strict economy Ninomiya saved enough in five years to liquidate the indebtedness and had 300 hundred *ryo* to spare. This he took to Hattori and presented it to him, reminding him that all the success was due to the obedience of all concerned to the rules he had laid down. He suggested that one hundred *ryo* should be given to Mrs. Hattori and one hundred be kept by the husband, the remaining hundred to be disposed of as the master liked. The remaining hundred Hattori presented to Ninomiya and he accepted it when he at once went to the kitchen and distributed it among the servants, giving each according to his or her desserts. The servants were much surprised, but they realized that it was only by their faithful adherence to the rules imposed by the management that the master of the place was freed from debt. The remarkable thing was that Ninomiya took not a copper for himself, after giving five years' attention to the management of the Hattori establishment.

Ninomiya married at the age of 34 and lived with his two brothers in the old homestead. His achievement for the samurai Hattori won him fame far and wide. His name at last came to the ears of the lord of the province; Tadanao Okubo, who was at that time a member of the Tokugawa government, a man well known for sagacity and enlightenment. Conceiving great respect for Ninomiya he wanted to give him a position worthy of his character and ability. Among the relations of Okubo was one who was a direct feudatory of the Shogun, drawing an income of 4,000 *koku* a year, whose state was poor in soil and the tenants unthrifty and bad. All officials who had undertaken to bring about a reformation had failed. So Okubo requested Ninomiya to undertake to improve matters. At first he declined, but the request soon became a command, when Ninomiya made a trip to the province to see what he was expected to do. He reported that after careful inspection he could see a slight hope. Seeing an opportunity thus to benefit thousands of people, he went to the graves of his ancestors and offered prayer for strength and guidance in the task; after which he sold his house and property and devoted his life to the undertaking imposed on him. He took a farm among those whom he was sent to reform and became an example of what he asked them to do, well knowing that example is better than precept. He had to face the usual prejudice and slander that such an one would be naturally exposed to, especially from the under-officials of the estate, but his nobility of character and his intelligence soon won the admiration of all, and his knowledge of farming proved a factor in the education of the tenants.

Many tales are told of the shrewdness of Ninomiya in preventing deception on the part of those who served under him. Once on seeing a fellow make pretence of hard labor by struggling so as to bring out much perspiration when he was, as a matter of fact, not doing anything of use, Ninomiya took the hoe from him and showed him that by real work he would bring out no greater quantity of perspiration and would be doing something worth while. On another occasion he was found fault with because he paid the same sum to an old man who spent a whole day taking out a stump as to one who had hoed a whole field in the same time; and he justified himself by saying the labor of the old man required more courage than that of the man who had an easy row to hoe. Once when one of Ninomiya's men used a small outhouse belonging to farmer the place was so rickety that it fell down on the head of the man when he entered it. The farmer was very angry and demanded damages from the man's employer. Ninomiya ordered that a new one be built for the farmer, saying at the same time: "If his privy was so ramshackle his house must be the same; so build him a new house while you are about it!" And the workmen did as they were commanded. The angry farmer was so impressed by the humanity of Ninomiya

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including the master and mistress, were removed to certain clothes lines full of silk; the fields were put in charge of a thrifty farmer and the former man per was dismissed; the food was simplified and frugally managed. By a system of strict economy Ninomiya saved enough in five years to liquidate the indebtedness and had 300 hundred yen to spare. This he took to Hakone and presented it to him, reminding him that all the success was due to the obedience of all concerned to the rules he had laid down. He suggested that one hundred yen should be given to Mrs. Hattori and one hundred be kept by the husband, the remaining hundred to be disposed of as the master liked. The remaining hundred Hattori presented to Ninomiya and he accepted it when he at once went to the Hakone and distributed it among the servants, giving each according to his or her deserts. The servants were much surprised, but they realized that it was only by their faithful adherence to the rules imposed by the management that the master of the place was freed from debt. The remarkable thing was that Ninomiya took not a copper for himself, after giving five years' attention to the management of the Hattori establishment.

Ninomiya married at the age of 29 and lived with his two brothers in a old house. His wife removed for the sen and Hattori won him time for *wife*. He came at last even to the *of* the lord of the province; Tadano Okubo, who was at that *the* a member of the Tokugawa government, a man well known for sagacity and enlightenment. Chancellor great respect for Ninomiya in *ceived* to give him a position worthy of his character and ability. Among the relations of Okubo was one who was a direct descendant of the Shogun, drawing an income of 1000 koku a year, whose *state was* poor in self and the domain indebted; and had. All officials who had undertaken to bring about a reformation had failed. So Okubo requested Ninomiya to undertake to improve matters. At first he declined, but the request soon became a command. When Ninomiya made a trip to the province to see what he was expected to do. He reported that after careful inspection he could see a slight hope. Seeing an opportunity thus to benefit thousands of people, he went to the graves of his ancestors and offered prayer for strength and guidance in the task; after which he sold his house and property and devoted his life to the undertaking imposed on him. He took a farm among those whom he was sent to reform and became an example of what he asked them to do, well knowing that example is better than precept. He had to face the usual prejudice and slander that such an one would be naturally exposed to, especially from the underofficials of the estate, but his nobility of character and his intelligence soon won the admiration of all, and his knowledge of farming proved a factor in the education of the farmers.

In a few years the old of the affairs of Ninomiya in prosperity deception on the part of those who served under him. Once on seeing a fellow make pretence of hard labor by struggling so as to bring out much perspiration when he was, as a matter of fact, not doing anything of use, Ninomiya took the hoe from him and showed him that by real work he would bring out no greater quantity of perspiration and would be doing something worth while. On another occasion he was found fault with because he paid the same sum to an old man who spent a whole day taking out a stump as to one who had dug a whole field in the same time; and he justified himself by saying the labor of the old man required more courage than that of the man who had an easy row to hoe. Once when one of Ninomiya's men had a small outhouse belonging to farmer the place was so rickety that it fell down on the head of the man when it entered it. The farmer was very angry and demanded damages from the man's employer. Ninomiya ordered that a new one be built for the farmer, saying at the same time: "If his privy was so remarkable his house must be the same; so build him a new house while you are about it!" And the workmen did as they were commanded. The angry farmer was so impressed by the humanity of Ninomiya

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that he left assured of his self and ever afterwards was a better man.

It took Ninomiya more than forty years to reform the agrarian habits of the district over which he was placed; but the reform was complete and the result wonderful. The system of land cultivation and reclamation which he introduced made a new place of it; and the measures of thrift which he inculcated, insisting on some always being put by for bad years, had a great effect in enriching the community. He made the people live as frugally in fruitful years of plenty; and this was not in a starvation manner; they could afford, in other words, always to live well, whether the year was good or bad, since they had carefully been taught to put something by regularly for a bad year when it came. The daimyo wanted to grant Ninomiya a large sum of money as a reward for his success; but the good man declined it. As the money was sent to him anyway, he presented it to the government and suggested that it be used to relieve distress.

The name of Ninomiya was now known everywhere as the man to whom bankrupt daimyos and officials went to for advice in adversity; and what he told them proved of incalculable value to them. He wrote out rotation of crops and cultivation of methods for people, that saved them from failure. Far and wide he was known as a sage of the soil. That he should have been appointed a high official of the Tokugawa Government at a time when the class system was at its height, proves the respect in which he was universally held. At the summit of his fame, when he was charged with important land operations on behalf of the Shogunate, he died, aged 69, in the year 1856. He was accustomed to say that there were two unchangably honest things on which man could ever depend: Heaven and Earth: God and Nature; and if man were as honest as these he could never fail of success, since they always did what was expected of them. The seed always grows and brings forth fruit, whether it be the seed of the plant for man's food or the seed of virtue and goodness for man's spirit. While the earth remains seedtime and harvest will never fail; and whatsoever a man sows that shall he also reap, this being as true of the moral and spiritual as of the natural world. Thus the words of Ninomiya have a sort of Christian or Biblical flavor.

In Japan there has been started an association known as the Ninomiya, the members of which have pledged themselves to follow the principles of Ninomiya in regard to agriculture as well as morals. The membership includes ministers of State and many important personages. The late Emperor so much appreciated the character and ability of Ninomiya that he raised him to the Fourth Rank after the great citizen had passed away.

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that he felt ashamed of himself and ever afterwards was a better man.

It took Ninomiya more than eight years to reform the agrarian habits of the district over which he was placed; but the reform was complete and the result wonderful. The system of land cultivation and reclamation which he introduced made a new place of it; and the measures of thrift which he imposed, insisting on some always being put by for bad years, had a great effect in enriching the community. He made the people live as frugally in fruitful years of famine; and this was not in a starvation manner; they could afford, in other words, always to live well, whether the year was good or bad, since they had carefully been taught to put something by regularly for a bad year when it came. The daimyo wanted to grant Ninomiya a large sum of money as a reward for his success; but the good man declined it. As the money was sent to him anyway, he presented it to the government and suggested that it be used to relieve distress.

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In Japan there has been started an association known as the *Hotokusha*, the members of which have pledged themselves to follow the principles of Ninomiya in regard to agriculture as well as morals. The membership includes ministers of State and many important personages. The late Emperor so much appreciated the character and ability of Ninomiya that he raised him to the Fourth Rank after the great citizen had passed away.

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JAPANESE NATURALISM

By S. YAMANAKA

DURING the closing years of the 19th century the two leading lights of Japanese modern fiction disappeared when Koyo Ozaki and Koda Rohan breathed their last. Ozaki had been conspicuous for his realism and the erotic tendency of his chief characters. He went a step deeper into the motives and doings of his heroes than the novelists of the Tokugawa era, but was really more taken up with their manners and costumes than their actions. His characters were called up at the proper time, like puppets, to develop his plots. His attitude was purely objective and his pen never touched the inner analysis of human character.

Koda Rohan was an exponent of pure idealism, inspired by his faith in Buddhism. His characters are mere exponents of his ideas. He depicts, for instance, a great architect, who in the midst of surrounding squalor, ignorance and common vulgarity, nevertheless persists in his ideal and at last accomplishes his great task in producing a finished pagoda, matchless in design and beauty. Thus while Ozaki was too much concerned with the objective side of his characters, Rohan was too absorbed in their subjective side. Both neglected the dramatic factors of human life and action. Little notice was taken of why the bad are bad and the good good. The two writers were altogether too superficial for life as we know it. Their characters were too much the tools of circumstance to be real human beings.

After their time, however, a great change came over Japanese literature, due to the influence of European fiction, notably the works of such men as De Maupassant, whose modes and motives were imitated with avidity. Thus there appeared for the first time in Japanese literature what has been called *shizenshugi*, or naturalism; and the leader of the new mode was Tayama Katai.

Katai was born in 1871 in the town of Tatebayashi in the province of Kozuke. He managed to get for himself a primary school education, after which he taught himself to read English, German and French, through which he became ac-

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Koda Rohan was an exponent of pure idealism, inspired by his faith in Buddhism. His characters are more expressive of his ideas. He depicts for instance, a great architect, who in the midst of surrounding superstition, ignorance and common vulgarity, never declines, even in his fatal and at last successful task in producing a finished pagoda, matchless in design and beauty. Thus while Ozaki

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Katai was born in 1871 in the town of Tatebayashi in the province of Kozuke. He managed to get for him all a primary school education, after which he taught himself to read English, German and French, through which he became ac-

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painted with the brilliant colours of Europe. His wardrobe indicated a profusion of splendour. His equipments were those of a monarch of the most diligent application. His first books were more than fables, about heroes and heroines, gods and goddesses. At first he was a great success as a writer of travels and novels. About the year 1597 he was known as a general writer of poetry, and an artistic designer of the picturesque and the romantic.

But his contact with European literature brought about in his mentality and moral temperament in his manner and mode. Thenceforth he professed and lived a full-fledged naturalist of the extreme type. He plunged deeply into the vortex of life and pleasure. He was in the most thrilling and awful epochs. He was eager to deal deeply with the events and outward agents of life and with nothing for pleasure only, but with the meaning of life as he understood it. He was thus led to study the human soul and human life.

Collections and [illegible] of his [illegible] and [illegible] [illegible] [illegible]

quainted with the literature of Europe. His was not the achievement of genius but of industry. His acquirements were the result of the most diligent application. His first books were mere love tales, whose heroes aad heroines were raw youths and maidens. At first he won his greatest success as a writer of travel sketches. About the year 1897 he was known as a graceful weaver of pretty stories and an artistic depicter of the picturesque and the emotional.

But his contact with European literature brought about an immediate and radical transformation in his manner and method. Thenceforth be blossomed out into a full-fledged naturalist of the erotic type. He plunged deeply into the vortex of life and portrayed existence in its most thrilling and awful aspects. He no longer was content to deal simply with the events and outward aspects of life, nor with action for its own sake, but with the meaning of life as he understood it. He had a theory that the biggest events did not best represent the best of what was in life.

When Katai's novel, "The Last Act of Juemon," appeared it caused a tremendous sensation in the literary world. The plot reveals an old man named Juemon, ridiculed by his village neighbors because of certain bodily defects and therefore taking counsel with himself as to how he can be avenged on them. This was altogether a new motive in Japanese literature. From that time Japanese writers began to study and be influenced by all the great writers of European literature. Ibsen, D'Anunzio, Dostoevsky, Oscar Wild, Maeterlink, Strindberg, Sundermann, Schienkiweitz and many others, all came in for immitation. But of all the attempts made at foreign models only those of Katai are worth consideration. He and the school of writers he was the means of starting must be regarded as the pioneers in a movement destined to have the most far-reaching influence on Japanese literature and life. He was the first to undertake to teach his countrymen how to look at the world and human life.

Collections and monographs of his works in first and second series have been made until everything that he has written is now treasured up as an example of the new light and atmosphere permeating Japanese thought.

One of his books, entitled "A Bunch of Onions," tells of a young woman named Osaku who left her home. While at home she was accustomed to take care of an uncle's child by carrying it one her

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back to the temple grove, where, before the ancient shrine, she used to sing little songs for the children that gathered around, and from whom she used, when hungry, to get things to eat by having them bring pennies from home to buy cakes. She created much jealousy among the youths of the village and was acused of stealing fruit and other things to eat and was often punished by her uncle for such misbehavior. Her appetite was the cause of most of her troubles, it seemed. As she grew up she cherished a growing dislike of those who abused her. She was, moreover, so plain that, unlike her girl friends, she was unable to find lovers to help her pass the lonely hours after the day's work was over. For her there was nothing sweet or lovely in life; only toil and illuse with ever bitter disappoinments.

At last there came along one day an itinerant musician with a beautiful voice, who fell in love with Osaku and they eloped, settling in a western provincial town, where Osaku had been about year when the story begins. Owing to frequent quarrels the musician got tired of his newly espoused wife and deserted her, departing for parts unknown. Sad and angry the girl-wife wept her soul out, wondering what was to be done with her coming child. The baby came, hurried into the world by the undue toil of his young and ignorant mother, and owing to want of proper nourishment, the mother soon had nothing for it to eat. The baby cried with hunger on her empty breast and her heart broke with sorrow for its famine pains. Along the highway poor Osaku tottered, weak and weary, looking for some one to offer her enough to keep life in the child. The sky was dark with threatening clouds. Osaku came to a field full of vegetables of various kinds, which was too tempting for her to pass, and the first thing she came upon was onions. The woman picked a bunch of the onions, quite unconscious of having done anything wrong.

On her way through the village she met an old man. As soon as he saw the bunch of onions in her hand he cried: "O, woman what are you doing with those onions?" Osaku paid no attention but passed on. Then it suddenly occurred to her that perhaps the old man meant that she had been stealing, and for the first time she felt conscious of guilt. Thinking that the old man would likely inform on her, she grew frightened and hurried away as fast as possible to hide, finding refuge in a grove. She could not come out for fear of being arrested and if

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back to the temple grove, where, before the ancient shrine, she used to sing little songs for the children that gathered around, and from whom she used, when hungry, to get things to eat by bringing pretty presents from home to buy cakes. She created much jealousy among the youths of the village and was accused of stealing fruit and other things to eat and was often punished by her uncle for such misbehaviour. Her appetite was the cause of most of her trouble, it seemed. As she grew up she cherished a growing dislike of those who shared hers. She was, moreover, so plain that, unlike her gay friends, she was unable to find lovers to help her pass the lonely hours after the day's work was over. For her there was nothing sweet or lovely in life; only toil and illness with ever bitter dyspepsia.

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she did not do something the baby would die, so she decided to end its sufferings; which she did, and then lay weeping beside the dead child. Finally the police found her in her last death throes. This is the picture of life which Kafai draws in his story, "The bunch of Onions."

It will be seen that his plan is to present a sort of picture and leave the reader to draw his own conclusions, as he con-templates the fate of a poor, ugly girl with no one to be responsible for her. Parentless, abused and unprotected, what was to become of her? What indeed, but to become a victim of the pitiless, the lustful and the unprincipled! Thus the story was a caustic commentary on an important aspect of Japanese society, which even yet has not been adequately attended to by the proper authorities.

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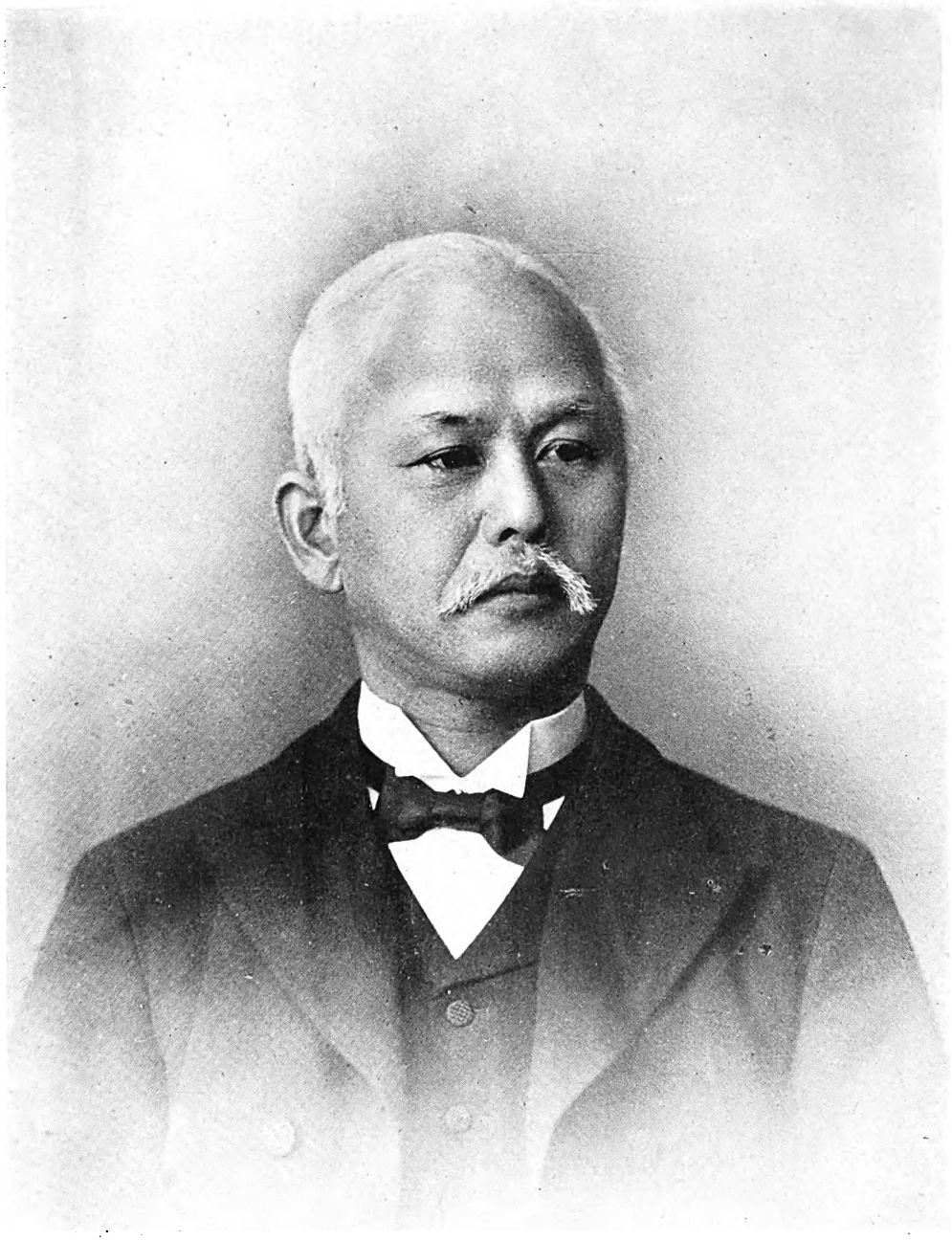

MR. T. ABE, CHAIRMAN OF THE LIFE INSURANCE COMPANIES ASSOCIATION AND PRESIDENT OF THE MEIJI LIFE INSURANCE COMPANY: FATHER OF LIFE INSURANCE BUSINESS IN JAPAN

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LIFE INSURANCE IN JAPAN

By KIICHI ITO

(MANAGER, THE LIFE INSURANCE COMPANIES ASSOCIATION)

THE first life insurance company started in Japan was the Meiji, which was established in July, 1881, under the auspices of able promoters like Mr. T. Abe, Mr. H. Nagata, Mr. A. Kobata and Mr. S. Koizumi, men who had been brought up according to the moral principles of the late Mr. Fukuzawa, a leader in the introduction of western civilization. These men were well known in both educational and industrial circles; and when they launched out on the establishment of an insurance company on western lines they had the support of the large number of school graduates that had by that time appeared in Japan.

The promoters of the new company had made a close and profitable study of similar companies carried on in western lands and resolved to manage the Meiji Life Insurance Company on the same lines. Mr. Abe was appointed manager of the company, a position he has ever since retained, being a man noted for his firmness of will and shrewdness of business insight, and now commanding universal respect as the father of the Japanese life insurance business.

The promoters of the first life insurance company in Japan naturally had numerous and difficult obstacles to overcome. It was a time when economic circles had suffered from the effects of the civil war. The masses of the people had little or no idea of the significance of life insurance, many not even knowing what it meant. Consequently the growth of the idea, as well as of the business itself, was very slow. The Meiji Life Insurance Com-

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(Manager, The Live Insurance Company)

THE first life insurance company started in Japan was the Meiji, which was established in July, 1881, under the auspices of able promoters. The Mr. T. Abe, Mr. H. Nagai, Mr. A. Kojima and Mr. S. Koizumi, men who had been brought up according to the moral principles of the late Mr. Fukuzawa, a leader in the introduction of western civilization. These men were well known in both official and industrial circles, and when they launched out on the new business enterprise company no western life insurance had the support of the large number of school graduates that had by that time appeared in Japan.

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pany was at length started and placed on a firm foundation. It did not have the advantages that great undertakings usually enjoy in Japan, namely the assistance of the Government. Without any such help it launched out independently, determined to live and prosper on its own merits or cease to exist. Though it was obliged to face and pass through many an ordeal, it has happily triumphed and is to-day one of the strongest and most powerful companies in the empire.

Other companies then began to appear, such as the Imperial Life Insurance Company, which was inaugurated in 1888; and the Nippon Life Insurance Company next appeared. The rise of these three companies and their success stimulated the business until numerous smaller and less reliable companies began to appear. After the close of the China-Japan war in 1895 the life insurance business in Japan grew apace. New companies sprouted up and spread everywhere. Some of these included business men of doubtful ability and character, until promoters became objects of suspicion. Companies that had no legitimate claim on public confidence became established in numerous local districts. The whole business soon got a bad name, which was hard on the legitimate companies. This evil tendency continued until July, 1898, when the new Commercial Code was enforced, which, together with a decree of the Department of Agriculture and Commerce, had a most beneficial effect in protecting the life insurance business from illigitimate competition on the part of bogus companies. Again in 1900 a Life Insurance Law was promulgated, since when the business of life insurance has been under the protection and control of the Imperial Government, so that now the evils pertaining to it have been reduced to a minimum. For the protection of the public and the due promotion of the life insurance business all the lawful companies took concerted action in 1897 to have the business tax law peoperly enforced. The result was that a Life Insurance Association was formed, consisting of 25 life insurance companies in Japan, whose business covers more than 80 per cent of all the life insurance business of the empire. In fact

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the business may be said to be in the hands of these 25 companies.

In the year 1909 was formed an Association of Life Insurance Physicians, which has for its object the collection and study of *data* relating to life and health. A year later came into being the Japan Actuary Association, after the form of a similar organization in London. Through the operations of these various organizations the life insurance business of Japan has been placed on a sound footing and is now carried on with as great a degree of perfection as can be expected. There are in all some 41 companies at present doing business in Japan. Their business statistics may seem insignificant compared with big western companies; but they are quite encouraging for Japan, where the business has only a short history of 34 years. The volume of life insurance business of the past decade may be seen from the following table:

BUSINESS RESULTS OF PAST DECADE

Year	Number of contracts	Contracts at end of every year	Legal reserves	Assets
		yen	*yen*	*yen*
1905	767,027	234,733,391	25,508,549	36,262,676
1906	862,875	281,478,615	30,685,006	42,581,691
1907	1,016,138	359,623,749	36,945,831	51,162,832
1908	1,171,779	438,904,124	43,973,492	60,300,590
1909	1,257,345	498,058,704	52,205,282	70,595,393
1910	1,294,938	557,510,707	61,496,587	80,960,420
1911	1,476,375	669,362,881	73,794,089	96,267,806
1912	1,692,217	819,776,668	89,758,932	115,297,774
1913	1,997,727	1,023,043,581	100,813,526	138,927,867
1914	2,133,501	1,136,272,508	127,073,108	166,657,943

From the above it will be seen that the life insurance business in Japan has doubled every ten years, especially in the number of contracts, a tendency which, however, has somewhat declined in recent times owing to various economic influences, such as the fall in the price of rice and the decline of raw silk transactions, which have reduced the purchasing power of many districts, to say nothing of the general economic depression brought about by the European war. At present new contracts are extremely slow, while old ones are being continually forfeited

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Insurance Business of Past Decade

Year	Number of Companies	Capital	Amount
1895	[illegible]	[illegible]	[illegible]
1896	[illegible]	[illegible]	[illegible]
1897	[illegible]	[illegible]	[illegible]
1898	[illegible]	[illegible]	[illegible]
1899	[illegible]	[illegible]	[illegible]
1900	[illegible]	[illegible]	[illegible]
1901	[illegible]	[illegible]	[illegible]
1902	[illegible]	[illegible]	[illegible]
1903	[illegible]	[illegible]	[illegible]
1904	[illegible]	[illegible]	[illegible]

From the above it will be seen that the life insurance business in Japan has doubled every four years, especially in the number of contracts, a tendency which, however, has somewhat declined in recent times owing to various economic influences, such as the fall in the price of rice and silk. Companies are extremely slow, while the general tendency to depression brought about by the European war. At present the business may be said to be in the hands of those 25 companies.

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through failure to pay premiums.

Hitherto life insurance companies in Japan were in possession of but meagre capital; and the limited amount at their command they invested independently; but in recent years there has been a marked increase of capital and now investments are made in common or in consultation, a tendency that has attracted wide attention among large borrowers like electric railway lines, shipbuilding yards and water companies; all of which indicates that in Japan life insurance companies have come to play a very important part in the economic life of the country. The capital of Japanese life insurance companies is invested somewhat as follows:

Loans	... ...	54 per cent
Negotiable Bonds	...	30 " "
Bank Deposits	... ...	1½ " "
Movable Property	...	5 " "
Other ways	... ...	14 " "

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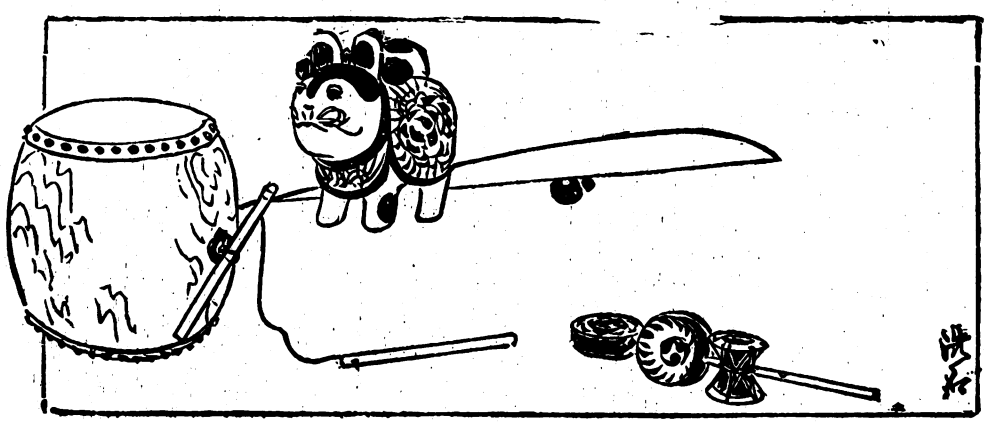
Loans...	34 per cent
Negotiable Bonds ...	30 „ „
Bank Deposits	17 „ „
Movable Property ...	5 „ „
Other ways	14 „ „



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PAWN BROKERS

By Y. NARUSE

STROLLING about the back streets of a Japanese city one may often come across a quiet looking building with a purple curtain in front, such a house being usually the abode of the pawn-broker. He can do best by establishing himself on the back streets, for those who patronize him seldom care to be seen entering or leaving his shop.

The Japanese pawn-broker takes any article that has value, however insignificant. The term or limit of time is four months for ordinary articles and three months for articles of high value. At the end of the term specified the pawner is expected to redeem his property by returning the money with interest, the rate being 2 *sen* for each *yen* borrowed. All articles unredeemed at the time agreed upon are forfeited, and the pawn-broker is free to dispose of them as he pleases. The rule, however, is not always strictly insisted on. Sometimes he lets a case run on for five or six months before forfeiture.

Naturally the sums lent by the pawn-broker are small. If any one wants large sums on valuable property he usually goes to a bank. It requires a capital of no more than three thousand *yen* or so to start as a pawn-broker; and it is seldom necessary to keep more than 300 *yen* in the shop every day.

Most of the articles to be found in a Japanese pawnshop are clothes, gold rings, watches, precious stones and various useful tools and utensils. The pawn-broker does not welcome paintings or curios, as he does not profess to be a connoisseur and is afraid of loss. Sometimes a laborer will come in the morning with a pot or a pan from his kitchen, which he will pawn to get a few *sen* of ready cash for the day, and redeem it on his way home in the evening, the money being necessary for a smoke or to get lunch. The pawn-broker prefers customers who borrow less than a *yen* at one time, because redemption is easy and the rate of interest is comparatively high. Next best are those customers who are in need of immediate cash for some reason or other and pawn gold watches or other valuables on the spur of the moment; and next best he likes those who are unfamiliar with the trade, for these take money gratefully and pay back promptly. It is said that the best customers of some pawn-brokers are poor students.

The pawn-broker has a sort of record book in which all transactions are entered; and the customer receives one called the *kayoicho*. Without this no business can be done, for he does not do business with strangers, lest he might be receiving stolen goods. One who begins business with the pawn-broker usually borrows a friend's *kayoicho* and after he is known he may be given one of his own. The customers of the pawn-broker are regarded just as bank's customers are, people of credit or of no credit, as the case may be. Good customers are often able to

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PAWN BROKERS

BY Y. NARUSE

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The pawn-broker has a sort of record book in which all transactions are entered; and the customer receives one called the *kayoshi*. Without this no business can be done, for he does not do business with strangers, lest he might be receiving stolen goods. One who begins business with the pawn-broker usually borrows a friend's *kayoshi* and after he is known he may be given one of his own. The customers of the pawn-broker are regarded just as bank's customers are, people of credit or of no credit, as the case may be. Good customers are often able to

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obtain a loan without any security beyond the word of the borrower. It is understood that a pawnbroker usually makes about 20 per cent on his money. He must be a man able to see the value of a thing on sight and decide quickly; and this means that he must be a man of experience, one who has served his apprenticeship, so to speak. He usually enters as an apprentice at 12 and stays until he is 20 before he sets out for himself.

A customer of which all pawnbrokers are afraid is one called the *ogling*, who obtains old clothes of a fine kind very cheaply and sends them up carefully to look like new once and then pawns them for more than their value, bringing them to the shop at dusk. In this way no one is often obtained for goods bought at a Sometimes they are taken in on Tuesday, taking pilt for gold and so on. There are gangs of professional borrowers who go about deceiving pawnbrokers in this way. Such swindlers are very difficult to catch as they feign ignorance of the

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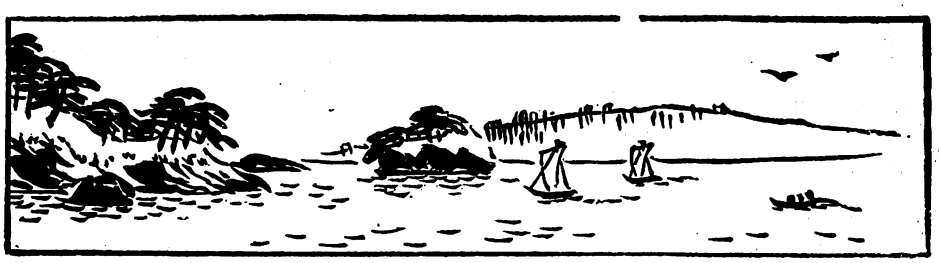
A customer of which all pawn-brokers are afraid is one called the *okiya*, who obtains old clothes of a fine kind very cheaply and mends them up carefully to look like new ones and then pawns them for more than their value, bringing them to the shop at dusk. In this way 40 *yen* is often obtained for goods bought at 20. Sometimes they are taken in on jewelry, taking gilt for gold and so on. There are gangs of professional borrowers who go about deceiving pawn-brokers in this way. Such swindlers are very difficult to catch as they feign ignorance of the value of the goods and usually are acquitted.

The busiest season for the pawn-broker is at a change of season, say in June, September or December; for in June the poor make an attempt to redeem their summer clothes by pawning their winter ones, and at New Year they try to redeem their holiday garments, as then all debts are paid and money is more plentiful.

Some pawn-brokers are agents of bigger firms who back them with capital and to whom they re-pawn the goods obtained. Their rate of interest is not so high as the small broker gets and so he manages to make something. The old-clothes merchants usually get their supplies from the pawn-broker, though he makes but little out of his forfeited clothes. The *shichiya* is thus a useful medium in the lower ranks of Japanese society, helping those, who would be despised by banks or neighbors, out of their tight places. All town and villages have their pawn-brokers, but they are specially plentiful in Tokyo.



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A BIRD-PET SHOP

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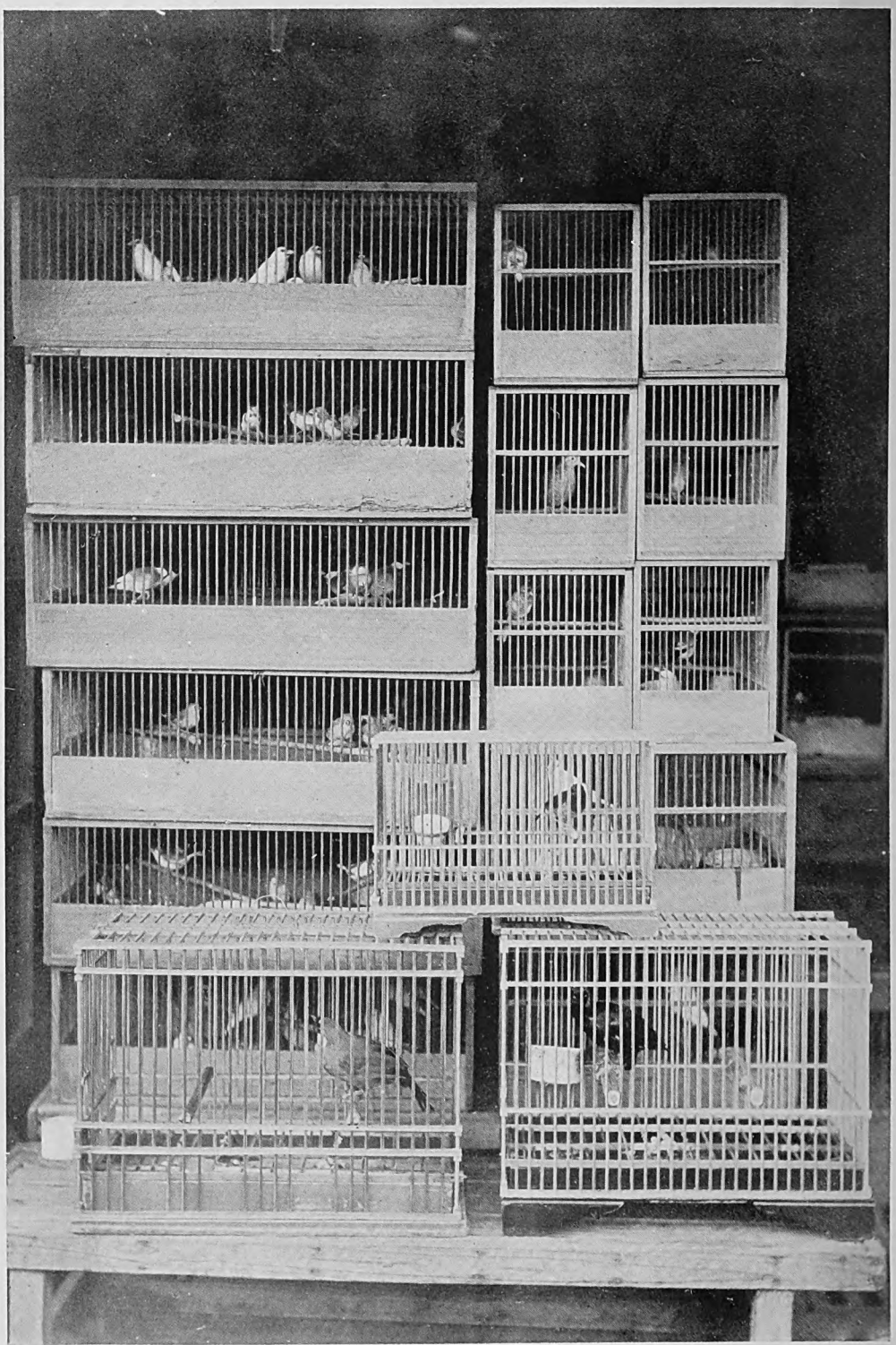

HOW VARIOUS BIRDS ARE CAGED

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BIRD PETS OF JAPAN

By H. HANAOKA

LOVERS of nature and life alike, the Japanese take an unusual interest in animals and all things that pertain to vitality. Even the poorest will have his little garden where trees, flowers and plants of all kinds grow, and where pet fish, birds or insects enjoy themselves unmolested. The favorite birds for the cage are robins, bushwarblers and numbers of birds peculiar to the country, all of which are chiefly admired for their singing, which accounts for their being called *nakimono*, or singing things. Canaries and Java sparrows are admired for their plumage only.

The so-called nightingale is not the same as the bird known by that name in western countries. In Japan it is called the *uguisu*. To obtain it the dealer has to capture the young, if he is fortunate enough to find a nest; and then the stolen little ones are kept near an old one to be taught how to sing. The quality of the voice thus developed depends largely on that shown by the instructor, those with shrill tones being preferred. When the Japanese wish the birds to sing at night they place a light near the cage, and the birds, being unable to distinguish night from day, give vent to their feelings. This plan is followed especially when it is sought to have the young ones practise more than usual, to prepare themselves for sale. The dealers call it *yogai*, or night instruction.

The Japanese *uguisu*, is greenish brown, with white on the breast, and is not specially remarkable for its beauty. That it cannot be a nightingale is clear from the fact that it does not sing at night. It may be said that the *uguisu* and gold fish are the favourite pets of the Japanese. The keepers of birds have annual conferences and compare notes as to their singers. The birds, like wrestlers, are divided into various grades, according to their singing qualities, such as yokozuna, oseki, sekiwake, komusubi, and maegashira. The price of a full-fledged *uguisu* is about 2 *yen* for the cheapest, and the all the way up to one thousand *yen* for the most expert. The most noted *uguisu* place in Tokyo is Negishi near Ueno. The priest of the Kwan-eiji temple at Ueno, who was a Princes of the Blood, despised the Tokyo birds for their vulgar quality of voice, and brought birds from Kyoto which had a great effect for good on the Tokyo birds' voices. The further corner of the park is known as the "vale of the *uguisu*," because of the birds which the priest prince set free there to teach the crude birds of the city. The *uguisu* has to be fed with food made from a mixture of freshwater fish, green vegetables and bread ground together, mixed with water and baked. The birds require constant care if they are to be efficient; and their keepers never seem to tire of the task.

The Japanese robin is also a favorite pet the best kind coming from Yoshino, the famous place of cherry blossoms. Birds from Kiso in the province of

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[See p. 1 ADVERTISEMENT.]

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The Japanese robin is also a favorite pet the love bird coming from Yokohama, the famous place of entry. Hummingbirds from Java or the province of

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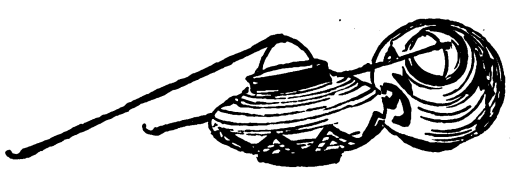
Shinano are also much valued, especially above those from Nikko or Hakone. The robin has to be trained too by means of a bird-instructor, and with as much care and perseverence as the *uguisu*, by night and by day. The price of a Yoshino robin is from 5 to 80 *yen*, and if the bird has been trained from youth to full age the cost is even higher than that of the *uguisu*. The higher cost is for the most part due to the diffiiculty of catching the robin, which builds its nest high up on the face of a rock or other eminence. The Japanese also keep quails as pets; but the task is not an easy one, as the birds are delicate and soon die. The bird-lover who can keep a quail in good health may well boast of his love fo wild life; and there are Japanese who are proud of such achievement. The cage for quails has to have a net top, as otherwise the birds would injure themselves flying and jumping up against it. This bird is not favored as a pet by the upper classes, as they regard it as food. But among the middle and lower classes the quail is loved for its melancholy notes.

The canary is a new pet in Japan, having been introduced at the beginning of the Meiji era. They are admired for their golden beauty and for their easy upkeep. So plentifully are they now bred in Japan that they form a considerable export every year. The grades are divided into light yellow, deep yellow and speckled. There is one kind which has a topknot on its head, and which is much admired. Canaries sell at from one to two *yen* a pair. But the *makige*, or crested canary, sells at from 50 to 200 *yen*. There are also English, Italian and American canaries for sale in Japan. Both experts and amateurs hold an annual meeting for comparison of birds, the best being awarded prizes. Experts are always trying to spring surprises on the fraternity by introducing new kinds of birds. Most of the bird dealers are more concerned with obtaining a fine appearance in the birds than a fine voice, in which respect the business more resembles that of keeping goldfish than the business of keeping the *uguisu*, which is admired chiefly for its voice.

Japanese history has many tales connected with bird pets. There is one of a lady who had a beautiful plum tree in her garden, which was daily visited by an *uguisu*. Often she resorted to the garden to hear the lovely tones of its warbling. But one day she was ordered to present the tree to the Imperial Court. She replied that she as quite ready to offer the tree to the Court, in accordance with the Imperial request, but she asked the Emperor how she was to answer the *uguisu*, when asked to explain why she had removed its nest. The Emperor, being greatly moved by the poem, commanded that the tree be left in the garden. This is a story which every Japanese loves to tell.

There is another tale to the effect that the priest Takiguchi, who was formerly a *samurai* but had become a monk, retired into the mountains of Koya, where he studied the precepts of Buddha. His wife, Yokobue, died of longing for her husband and her spirit took the form of an *uguisu*, which flew away to the Koya mountains, where it sang a love poem to the lonely priest; and after thus singing several times, it fell exhausted on his knees and gave up the ghost. The Japanese idea that the *uguisu* is an incarnation of the spirit of lovely woman may have something to do with the nation's love and admiration for the bird as a pet and as a singer.



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YAOYA OSHICHI

By "ARIEL"

IN the days of old Yedo there lived in Hongo a green-grocer whose establishment was reduced to ashes in one of the frequent conflagrations that in ancient times swept the Shogun's capital; and he with his family took refuge in the parish temple of Kichijoji, where he remained while his house was being rebuilt.

Among his children was a beautiful daughter of sixteen, her name being Oshichi, with whom an acolyte of the temple, named Kichisaburo, fell in love. The lovers met daily and communed together, putting in many a happy hour; but at last the house of the girl's father was completed and the time came for the family to return home. This was very inconvenient for the lovers, but the girl went as often as possible to see her lad at the temple, accomplishing her secret meetings by aid of a maidservant named Sugi. The boy in accordance with the plan of the priests was to become a *bonze* and would be unable to marry; and when the girl heard this she was plunged into grief. But the two pledged their troth either to the other and swore that they would be faithful to one another even out of wedlock; and to make the matter more sure, they swore it by an oath written on paper and signed with their own blood.

While they were engaged in signing the oath a younger acolyte named Bencho saw what they were up to and objected to their using the sacred pens of the temple for such a purpose; but his attention was taken by the maid Sugi, and the two lovers were finally able to sign the document, calling the gods to witness. After receiving the oath from Oshichi Kichisaburo retired to an inner room of the temple; but Bencho managed somehow to steal the document from the young man's sleeve.

True love never does run smooth, as they say; and so a further difficulty arose in the person of one, Buhei, who also fell in love with the daughter of the green-grocer. The fellow lent a large sum of money to the girl's father during a period of financial distress and so brought the family under his hand, demanding that he should be given the girl to wife.

To this man the lad Bencho sold the

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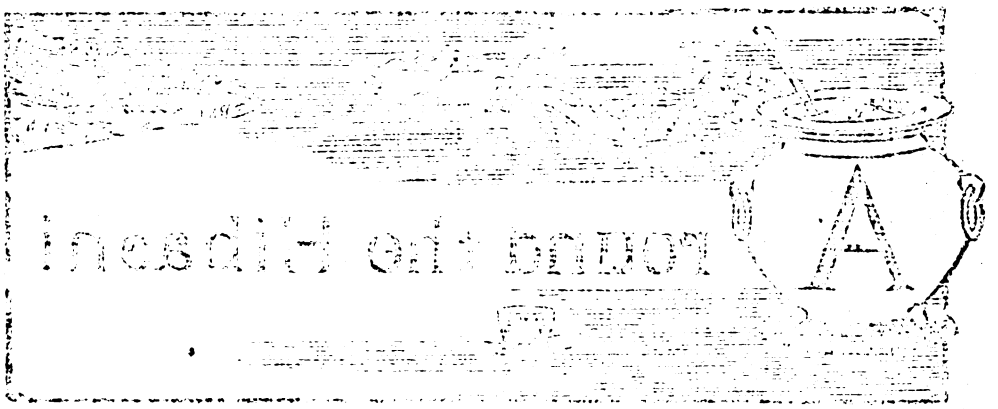

NAOYA ORIUCHI

By "ARIEL"

[illegible] [illegible] [illegible] [

oath of the fair Oshichi, and he resolved to show it to the head priest. As he approached on this mission he observed the priest talking with a certain samurai beside whom Kichisaburo was seated. This samurai, Junai by name, was a dependent of the acolyte's father who at his death left instructions with the samurai that Kichisaburo was to become a good *bonze*. So he had brought with him his master's last will and testament to show the priest and the boy himself. Kichisaburo, however, was not in agreement with the will of his father and wanted to become a samurai instead of a priest, and he insisted that he would do so. The real reason was that he wanted to be in a position to marry Oshichi.

Just at this moment Buhei entered, and going up to the old priest, said: "Sir, this fellow Kichisaburo is immoral and unfit to be a *bonze*. Let him be driven from the temple!" As this was going on, the green-grocer and his fair daughter came in to take leave of the priest; whereupon Buhei pointed at the girl and exclaimed: "There is the wife of Kichizaburo!"

The father of the girl was very indignant at the accusation of Buhei; and when he showed angry remonstration, Buhei produced the oath which the girl had sworn signed with her blood and given to Kichisaburo, and which he proceeded to read alloud in the ears of the astonished company. Upon hearing this the father was now angry with both the girl and her lover. The old priest, seeing the difficulty, hit upon a plan, and said: "That oath was given to me and not to Kichisaburo. Once or twice in talking with the girl I joked her about love and marriage and she took it seriously and gave me the oath. You notice the oath says, 'as you have decided upon ceasing to be a bonze,' which could not apply to Kichisaburo, as he is not yet a bonze. I am sorry to say that I myself am the offender."

At this Buhei was very angry and began to berate the old priest for breaking his vows in dallying with a woman, asserting that as the priest had broken one law of his religion he was guilty of all. Then he took from his sleeve an egg and asserted that the priest must also have broken the law of *sesshokai*, against the killing of animals, demanding that the priest eat the egg, which if he refused, Buhei would decline to believe a word he had said.

The priest was a man of great experience in casuistry and he was determined that he would save the honor of the two young people even if he had to break a law of religion in doing so. But just as the priest was about to take the egg the samurai who was sitting by, seized it and hurled it into the yard, at the same time rising and assisting Buhei off the premises with the toe of his *geta*. Thereupon the girl and her father took leave; and the samurai took Kichisaburo aside and began to admonish him on his behaviour in ignoring his father's wishes.

One day some time after Oshichi was sitting in her room at home. The air was thick with falling snow, through which Kichizaburo suddenly emerged, slipped into the yard and hid himself under the house, intending to come out at an opportune moment and slip into the girl's room. All this was seen by the maid Osugi, who assisted the youth in carrying out his purpose. At the same time the other lover, Buhei, came to the house, accompanied by a town official, and asked to see the grocer, with the

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object of forcing him to give Oshichi to Buhei. In the event of being refused hee intended to insist on having the three thousand *yen* he had lent the father of the girl. The two entered the house and delivered the ultimatum to the grocer. As it was quite impossible to raise such a sum of money in a short time the green-grocer and his wife were in great straits what to do about it; and there seemed no way out of it but to give up the girl. As soon as the bargain was agreed upon Oshichi was informed in her room, she receiving the sad news in broken-hearted lamentation. "O, how can you be so cruel as to abandon your daughter to a tiger?" she cried and would not be comforted.

The mother now came into the daughter's room and tried to pacify her, but in vain. She reminded the girl how that when the house was burnt down over their heads, Buhei had advanced the money to rebuild it, and the family was thus utterly dependent on him. It was a matter of fate and could not be helped. It was the duty of the daughter to acquiesce in the will of the gods. But Oshichi answered never a word.

One can imagine the feelings of Kichizaburo as he listened to all this where he lay hidden under the veranda floor. He felt, however, that if the girl had been already given to Buhei he could not take her without being guilty of adultery, so he picked himself up and went back to his temple, remembering the admonishment of the samurai concerning the will of his father. At this time the maid Sugi came into the room of Oshichi and blamed her for not protesting more vigorously against being given to Buhei, saying that the habit of weeping without asserting herself with determination was useless. Silence would no doubt be interpreted as consent. Kichisaburo would surely be quite offended at her weakness. A true woman really in love would defy not only father but even her feudal lord, declared the maid. But the timid maiden of sixteen was still afraid to assert herself sufficiently to make any decided protest, spending the precious moments in contemplation of Kichisaburo whom she was destined by fate of forsake.

In the guest-room preparations were being made for the nuptial ceremony, and there was no time to be lost. The girl now thought there was but one way of escape. If her father's house was but again burnt down the family would again go to the temple where she would once more see her lover. Could she not, therefore, manage to set fire to the house? So she took some live coals from the brazier and wrapped them in a straw rain coat, and placed it in a closet. A few minutes afterwards the house was in flames.

The upshot of this was the fair Oshichi was now prosecuted for incendiarism, a capital offence, and was condemned to the stake. The distress of family and friends was now beyond measure. The father and mother had driven the girl to it, and had but themselves to blame. One said why does not Kichisaburo try to deliver us and another why does not Buhei; but the father said: "The real enemy is ourselves."

The court might have been able to exercise mercy if the girl had taken the hint and said she set the fire by accident; but she insisted that she did it purposely so as to be able to go and see her lover at the temple. There was thus nothing for it but to sentence her to the fire. At

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object of leaving him to give Old Bill to Rabbi. In the course of labour involved in inducing or leaving the three thousand per cent but the father of the girl. The two entered the house and delivered the ultimatum to the groom. As it was quite impossible to raise such a sum of money in a short time a proposition or two was made as to what was to be done and how the matter was to be settled; and then the groom's way out of it but to give up the girl. As soon as the bargain was struck up and down Old Bill was informed in her room, she receiving the sad news in breathless silence. "O, how can you be so cruel as to abandon your daughter to a tiger?" she cried and would not be comforted.

The mother now came into the drawing-room and tried to pacify her, but in vain. She also called the girl how that when the house was burnt down over their heads Rabbi had invested the money to rebuild it, and the family was thus strongly obliged to him. It was a matter of life and death to the husband. It was the duty of the daughter to marry where the will of the parents. But Old Bill ... [illegible]

Do not imagine the feeling of Rabbi when ... [illegible] to at this where he lay hid in the vacant floor. He felt, however, that if the girl had been already given to Bill it would not take her without his duly of authority to be picked himself up and went back to his temple, remembering the refusal of the original contract the will of Esther. At this time the maid Sigal came [illegible] of Caleb and blamed her for not persuading more vigorously against being given to Bahal, saying that the habit of no play without [illegible] ... [illegible] ... [illegible] ...

this time, too, Buhei brought suit against the grocer to obtain the return of his loan; but the court saw through his cruelty and forfeited the money, throwing him into prison.

The day for the dread execution was near. Ochichi was to be burned at the stake on the sea-shore of Shinagawa, one of the execution grounds of the day. The place was called Suzugamori, or bell grove. The strange thing was that all this while Kichibaiyo kept them in the background. Many wondered what he meant, and why he did not put in an appearance.

On the day of the execution Kichibaiyo came to the place; and it was seen that he was robed in white, which means death. By permission of the officers he went to the side of his condemned sweetheart to take leave, observing his white robe she at once perceived what he intended to do, and thought him to spare his life, and offer prayers for her soul. But he was firm in his resolution and wavered not. As the cruel flames enveloped Ochichi and scorched her agonizing cries Kichibaiyo cut down before her burning form and committed Harakiri. This was in the third year of Tenna, A. D. 1683.

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VISCOUNT ANDO AND HIS BRIDE, PRINCESS KANIN

JAPANESE AIRMEN ARRIVE AT KARUIZAWA

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Education

One of the most pressing problems Japan has to solve is how to provide an adequate education for her ever increasing millions. An unwholesome tendency is apparent in the disposition of the authorities to find funds for army and navy extension while seeking to make ever more retrenchment in regard to facilities for education. During the régime of the last Saionji ministry education estimates were reduced by over half a million *yen*, and prior to the organization of the Okuma cabinet they were reduced one hundred and twenty thousand *yen* more. Thus improvements have had to be postponed and education compelled to suffer. In regard to methods of education and the stress to be laid on certain subjects there is also much room for reform. The new Minister of Education, Dr. Takata, recently admitted that not only were the funds for education inadequate but that the spread of inimical ideas among students must in some degree be ascribed to mistakes in education, the mind of youth being burdened with too many subjects, while there was a lamentable lack of mental training and spiritual discipline. He even went so far as to admit the loss it was to students in having no proper opportunity to receive the influence of religion, suggesting that in future more attention should be devoted to this aspect of education.

Peace

There is obviously every sympathy in Japan with the declaration of Britain that there can be no talk of peace until Belgium and France are free from German occupation and Prussian militarism crushed for ever, with guarantee of independence for the smaller states. A certain section of the vernacular press in Japan has seen fit to indulge in more or less gratuitous criticism of the campaign as carried on by the Allies, the attitude being due for the most part to misapprehension; but on the whole Japan realizes that her fate lies with that of the Allies in this struggle, as is clearly seen in her loyal efforts to assist them to the utmost of her ability. But Japan earnestly awaits the day of peace, and will be glad when it comes. Before peace can be lasting, however, the issue at stake must be decided definitely once and for all time, a fact that surely must have been realized by those who made this war inevitable ere they determined on their mad career. The whole thing was too big to start moving and then stop suddenly. Never has there been a struggle in which the life or death of great nations has been so surely involved. It is impossible now that they should merely wound themselves and then cease to fight. Only the crippling or death of one side can end the conflict. The whole thing is terrible beyond full measure of realization. Thus the world is taught

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CURRENT TARIFFS

THOUGHT

By THE EDITOR

Education

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how much deeper are the [illegible] of a few men, and how much more of pride on the people who put those few where their "yes" or "nay" can [illegible] millions to [illegible] or [illegible] the land with peace and prosperity!

More Help for Japan's Industry

Japan's [illegible] with the Allies has been [illegible] in numerous ways, but in none more than in the enormous and effective help she has rendered and is still rendering to Russia. Her entire [illegible] of the war she has been supplying arms and ammunition on credit to [illegible] of yards of army cloth, blanket and [illegible] and after the fall of Vladivostok the route for further aid lay over the Trans-Siberian railway which [illegible] the Imperial Japanese Government and the munition workers of the nation were called to order in case of situation. The work was pushed [illegible] with the result that [illegible] declared to [illegible] that orders from [illegible] for many years to come have already been [illegible] hundred million [illegible].

Shipping Problem Solved

The Allies for [illegible] service and the Pacific Mail Company from the Far East [illegible] ships [illegible] ing competition on the trade [illegible] for development of which it [illegible] to take the full [illegible] demand for freight [illegible] been so great that [illegible] approach by Japanese [illegible] obliged to [illegible] to meet the [illegible] traffic, thus [illegible] profit for [illegible] to meet the [illegible]. The shipbuilding yards of Japan have orders that will keep them busy for the next two years, and

[illegible] Japan's [illegible] a [illegible] of confidence in [illegible] to [illegible] to [illegible] to

how much depends on the judgement of a few men, and how much more depends on the people who put those few where their "yea" or "nay" can consign millions to death and destruction or bless the land with peace and prosperity!

More Help for Russia

Japan's sympathy with the Allies has been demonstrated in numerous ways, but in none more than in the enormous and effective assistance she has rendered and is still rendering to Russia. Ever since the opening months of the war she has been supplying arms and ammunition as well as millions of yards of army cloth, khaki and foot wear; and after the fall of Warsaw the request for further and larger orders for the Russian army was promptly taken up by the Imperial Japanese Government and the arsenals and munition works of the nation were extended to order in cope situation. The work now goes steadily with the on and regular supplies are being despatched to Russia. It is said that orders from that country for war supplies have already totalled more than one hundred million *yen*.

Shipping

The withdrawal of so many merchant ships by the Allies for transport service, and of the Pacific Mail Company from the Far East, leaves Japanese shipping companies an unrestricted field for development, of which they are preparing to take the fullest advantage. The demand for freight-carrying ships has been so great that rates have gone up appreciably, and Japanese companies are obliged to charter bottoms to relieve the traffic, their own ships proving too few to meet the situation. The shipbuilding yards of Japan have orders that will keep them busy for the next two years, more than 200,000 tons being now on the stocks. Thus the war in Europe not only means a momentous extension of Japanese shipping but a season of unparalleled prosperity to the nation's dockyards. A questions of increasing importance is how far Japan will be able to retain and control the traffic after the conclusion of peace, when the European shipping companies will return to the fray.

Politics

The Japanese press has for some time kept up a campaign of criticism in regard to the cabinet's consenting to return to office after it had resigned, the main point of attack being the reason given by Count Okuma for withdrawing his resignation, namely the Imperial wish. This is asserted to be an attempt to hide behind the Throne, thus making Imperial authority responsible for keeping an incompetent cabinet in office, a move which, it will be remembered, led to the overthrow of the last Katsura ministry. Editors do not hestitate to prophecy that the lite of the cabinet cannot go much beyond the conclusion of the Coronation Ceremony, when, its chief duty having been fulfilled, it will be forced to retire. Count Okuma, however, has a strong following throughout the country; and there is a very general feeling that if the most popular man fails to meet the difficulties of the situation, who can be experted to succeed? The cabinet's most arduous responsibility is in regard to the place Japan is to take in the coming peace conference, for which the very ablest men must be in office.

One of the Genro Passes

In the death of Marquis Inouye the Elder Statesmen lose one of their most able and conspicu-

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ous members. For more than half a century he has been regarded as a pillar of State and one of the most sane and reliable of Imperial advisers. Born in 1835, the son of a *samurai* of the Choshu clan, he early revealed indications of mental and moral perception that in time blossomed into that wonderful character we are now accustomed to find chiefly among the remaining units of the older civilization. On reaching manhood young Inouye began to evince signs of that patriotism that has so conspicuously marked his long and ardous career as a statesman. At first he was opposed to the opening of the empire to foreigners and went to the old capital with the band of young men that were determined to die or save their country from foreign intrusion. Their efforts failed; and when the foreign legations were duly established Inouye joined in the attempt to burn them down, the British Legation being set on fire and destroyed in 1862. From this time Inouye and his associates, one of whom was the late Prince Ito, began to suspect that western powers were of more importance than appeared on the surface, and he made up his mind to visit Europe and find out. This was no easy undertaking at a time when the laws of the empire forbade Japanese subjects to leave home, the ban on travel being absolute. The two young patriots defied the Shogunate, however, and stole away on foreign ships to Shanghai whence they worked their passage to Europe as common seamen. England and her sea-power, as well as the civilization of the west generally, was a revelation to them and they at once saw the futility of Japan trying to fight the west. Consequently they counselled peace, at least until such time as Japan was prepared to enforce her views. They were treated with utmost courtesy and kindness in London, which had a great effect on their opinion of England and ultimately on the policy of Japan toward western civilization. While pursuing their studies in London they read in the "*Times*" one day of the contemplated bombardment by a combined squadron of French and British ships of Shimonoseki; upon reading which the two patriots immediately set out for home. After a long voyage they reached Yokohama, June 11th, 1864. Young Inouye returned to his native province and presented a memorial to the clan authorities outlining the naval and military power of the countries Choshu was disposed to defy and counselling peace, his wise advice being accepted. Inouye was among the envoys appointed to negotiate terms of peace with the combined squadron, and his success at that time of crisis drew upon him the enmity of those who hated foreign aggression, and his life was attempted. In time came the Imperial Restoration when Inouye became at once one of the leading statesmen of the empire. During his long life he held the offices of Councillor of State, Minister of Finance, Foreign Affairs, Home Affairs, Agriculture and Commerce, Japanese Representative at Seoul and Adviser to the Korean Government. Retiring from active duty in the State in 1898 he was at once reckoned among the Elder Statesmen, being created a Marquis in 1905. The present Japanese Ambassador in London is his adopted son. Count Okuma, referring to the death of Marquis Inouye, said that he, with the late Prince Ito, was one of the Premier's oldest and warmest friends. It was the Countess Okuma who acted as intermediary in the marriage of Marquis Inouye, and she took the unusual

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plan of asking the prospective bridegroom to sign a pledge that he would ever love and cherish the girl she had obtained for him, the document being still in the possession of the Countess. The late Marquis was regarded as a man of impulsive temperment but of kind heart and wise counsels, to whom Japan owes an immeasurable debt of gratitude as one of her most brilliant patriots and statesmen.

Race Pride

In a remarkable article by Professor H. Kawakami, of the Kyoto Imperial University, published in the *Osaka Asahi*, we have a notable example of how some Japanese feel as to pride of race. After giving a lengthy account of his experiences in Europe and dwelling with a good deal of emphasis on those habits and customs of the west that sever that portion of mankind for ever from Japan, he complains of occidental materialism as being the most distinctive mark of difference and then concludes with a peroration on the superiority of the Japanese race. No one, he thinks, can study European peoples without being convinced of the superiority of the Japanese. In the god-age of Japanese history there occurred a blend of bloods creating a stream that now runs through the veins of the Japanese. Though exact proof is lacking as to just what races they were that dominated the islands of Nippon at the beginning, there is no doubt that there was a gathering together of various races, which mixed. Ever since that mixture took place the Japanese have continued their development unmolested, being neither invaded nor subjugated by aliens. Thus for more than 2,000 years the purity and sanctity of Japanese blood have remained inviolate, even unto this day. This, he believes, has made the Japanese what they are. It is, thinks Dr. Kawakami, no meaningless vainglory when the Japanese boast of the unbroken line of the Imperial House. In a nation with an incessant flow of alien blood it is impossible that there should be any unity or solidarity of sentiment and thought. That it is now possible for Japan to vaunt the impregnable nationalism peculiar to her is because her forefathers succeeded in maintaining the purity of Japanese blood. Having succeed in thus blending and preserving the bloods of various races Japan has remained powerful for ages; and there is now no race in any part of the world which can so completely satisfy the difficult conditions of superiority. Though in appearance much resembling the Koreans and Chinese, yet behold what a difference in their history and that of the Japanese during the last 2,000 years! As Dr. David Starr Jordan has well said, "A nation's blood determines its history, and its history its blood." Skin and blood may be the same in color, but there is a fundamental difference in the history and quality of the blood. This is why the Japanese transcend all other oriental people. This is why Japan, as one of the world's first-class Powers, emits dazzling rays from her unique civilization. Though it may be an open question whether the progenitor of the Japanese race was superior to Europeans and Americans, it can now be safely said that the Japanese race is destined ultimately to rank first and foremost among the nations of the whole earth. Dr. Kawakami concludes with the assertion that he believes in this destiny and prays for its realization.

Immigration

In an interesting address before the Japan Emigration Association some

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time ago Count Okuma remarked that while the emigration of Japanese to America and the British colonies had been at a standstill for the last few years, owing to racial, labor and economic conditions, the war had brought about a better feeling with regard to Japanese immigrants, especially in the British colonies, since the people of Canada and Australia had now seen the protection the Imperial Japanese navy was able to afford in time of emergency. In the various countries of South America, where Japanese immigration had been without restriction, there have arisen various hindrances, though in Brazil, Bolivia, Peru and Chili immigration from Japan continues more or less. Generally speaking, however, it was true that Japanese emigration in recent years had practically ceased. Recently Japanese had been going into French territory, such as the region of New Caledonia, owing to increased friendship between Japan and France since the war, which was a matter of good omen. The country could not forget that the present time was a period of great difficulty with regard to emigration, which, after a steady of trial three decades, was actually now at a deadlock. But a reaction must be expected sooner or later. A great change had taken place in the mind of Canada, especially, since the Japanese navy cleared German ships from the Pacific. In the Philippines, too, there were indications of a growing demand for Japanese labor, that might lead to greater prospects.

Greater Nationalism

In the *Kokumin* appeared an article from the gifted pen of Mr. Oka, formerly Minister of Education, and now a leader in the Seiyukai party, dealing with the interesting question of greater nationalism. Quoting Stein's theory of determing national boundaries by natural distinction of races, Mr. Oka takes exception to it as now antiquated. To-day a small nation finds it difficult to maintain its position. With Dr. Butler, of Columbia University, Mr. Oka is disposed to believe that after the war there will be a great federation of European nations; and then there must come the necessary distinctions of white and colored races! Mr. Oka advises Japan to study carefully these world-tendencies in order to form a national policy. The Imperial Government should not be permitted to confine its sphere of activity to the little island empire of Japan.

America and Japan

The return of Dr. H. Noguchi, one of the leading scientific experts of the Rockefeller Institute, New York, to visit his old home in Japan, reminds his countrymen of what some of them are only too apt to ignore or forget, namely, the real attitude of the majority of Americans towards Japan. Dr. Noguchi went to America without either scholarship, fame or fortune, an unknown student of medicine; he was welcomed into American medical circles and given every opportunity for the prosecution of higher studies in the science in which he had elected to become proficient. Not only was he welcomed to all the facilities of American medical circles but he was in time given a position in the Rockefeller Institute at a good salary, while he pursued the researches that have made him famous. Now could any Japanese in America find such an experience possible if racial prejudice were as bitter there as some have contended, or if there were any serious

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time ago Count Okuma remarked that while the emigration of Japanese laborers to Hawaii and the British colonies had been a standstill for the last few years, owing to racial, labor and economic conditions the war had brought about, a labor shortage, with regard to Japanese immigrants, especially in the British colonies, since the people of Canada and Australia in l more soon the production the Imperial Japanese navy was able to afford it a of emergency. In the countries of South America, where Japanese immigration had been without restriction, there have arisen various industries, though in Brazil, Mexico, Peru and Chili immigration from Japan continues more or less. Generally speaking, however, it was true that Japanese emigration in recent years had gradually ceased. Formerly Japanese had been going into French territory, such as the New Caledonia, owing to [illegible] ship between Japan and [illegible] war, which was a matter of [illegible] The country could not forget the present time was a period of great [illegible] early with regard to emigration which [illegible] was actually [illegible] tion must be [illegible] later. A great [illegible] in the mind of [illegible], especially since the Japan-[illegible] from the Pacific [illegible] too, there were [illegible] demand for Japanese labor [illegible] lead to [illegible]

In the Address [illegible]

Greeter [illegible]
Response [illegible]

Education [illegible]
Scientific [illegible]

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degree of anti-Japanese feeling? Nor is the record of Dr. Noguchi singular among Japanese students in the United States. Dr. Takamine, the discoverer of *andrenalin* and *takadiastase*, now one of the leading chemists of the western world, attained his fame in the United States, and is now one of the most distinguished residents of New York. Surely when America affords such welcome and facility for the education and success of worthy Japanese students, they must be gravely and unjustly in error who aver that America is anti-Japanese! Could any American find such opportunities in Japan? Some may protest that such opportunities are not possible for foreigners in this country. But this is by no means the case, if they were accorded the same opportunities that Japanes scholars are given in America. From time to time young American scholars come to Japan with the hope of taking part in the scientific and educational progress of the nation, just as Dr. Takamine and Noguchi did to the United States. But none of them have been permitted to take part in educational and scientific work in the same way that young scholars of Japan have found possible in America. Supposing that when Dr. Noguchi went to America to prosecute scientific research, he found that all he could do was to make a living by teaching Japanese conversation in an American commercial school! He never could have become the scientist that he is, or won the fame that he has won! Yet when an American scholar comes to Japan, say, to share in developing the science of pedagogy and education, Economics and Law, he may find himself fully occupied in teaching English conversation and given no part at all in the science of education, no matter what training he may have had as an expert before coming to the country. This attitude of indifference is in marked contrast to what Drs. Takamine and Noguchi have found to be the case in American scientific and educational circles with regard to Japanese scholars. Indeed it is delightful to note the welcome extended to these Japanese scholars by American scholarship and institutions and the readiness to learn from them, without the slighest indication of prejudice or tinge of jealousy.

Sir Claude Maxwell MacDonald

In the death of Sir Claude Maxwell MacDonald Japan loses a foreign friend who understood and appreciated her as few aliens have done, a man whom all English-speaking people that knew him, were delighted to honor as a noble example of knightly bearing and sterling character. After a brilliant career in the army Sir Claude entered diplomatic service, and first came into prominencei in that capacity during the Boxer rebell on in China when he was British Ministe[r] at Pekin where he led the local defence forces of the legations in defending the refugees from the savage hordes that attacked the capital. Subsequently he was promoted as British Minister to Japan where he remained for twelve years during which period he had a hand in bringing about the Anglo-Japanese Alliance and became the first British Ambassador to Tokyo when the Legation was raised to an Embassy. No one could have done more than did Sir Claude in cementing the ties that bind east and west together in goodfellowship. When he retired some three years ago it was to the universal regret of all foreigners in the Far East, whose sympathy now goes out to Lady Macdonald and family in their great loss and grief; to her, who, while in the British Embassy at Tokyo was so able and conspicuous an assistance to her husband and her country.

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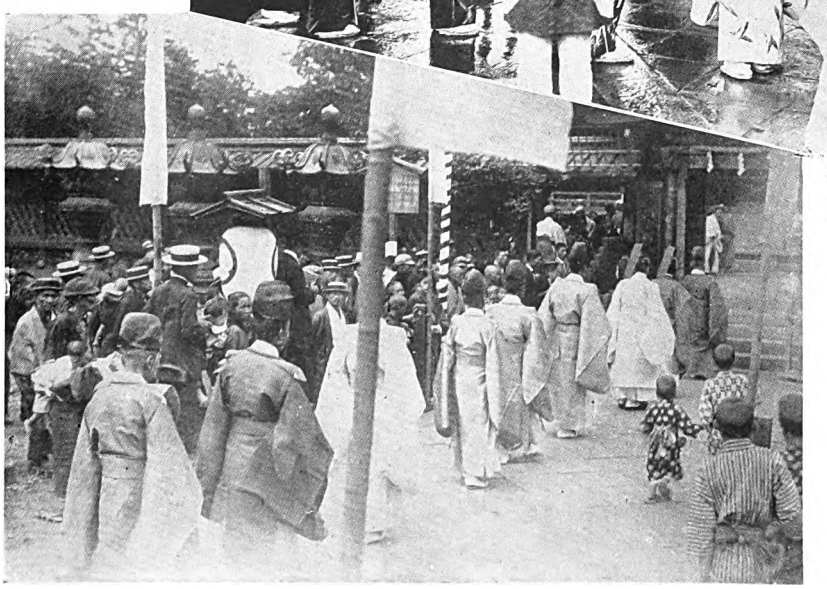
TOKUGAWA FAMILY AT UYENO TOSHOGU

TOKUGAWA LADIES AT UYENO TOSHOGU



APPROACHING THE SHRINE

TOKUGAWA TERCENTENARY AT UYENO PARK

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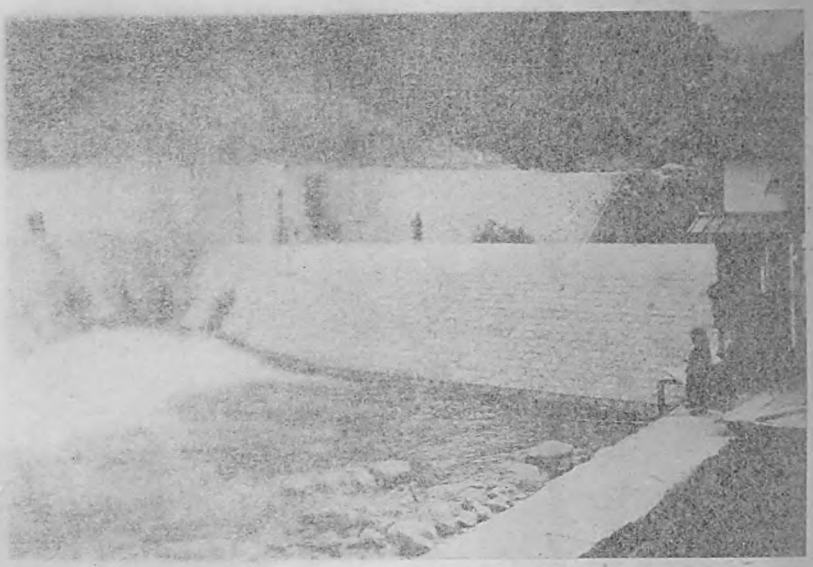
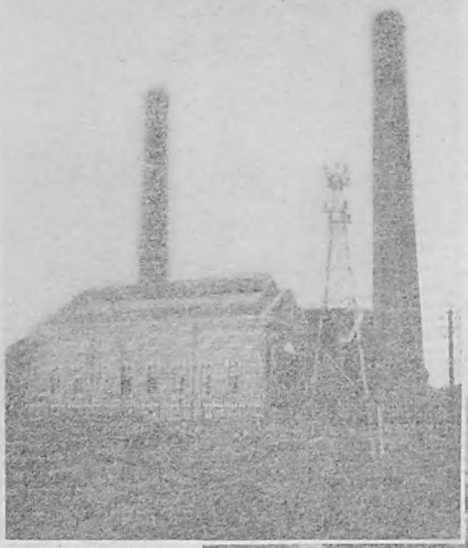
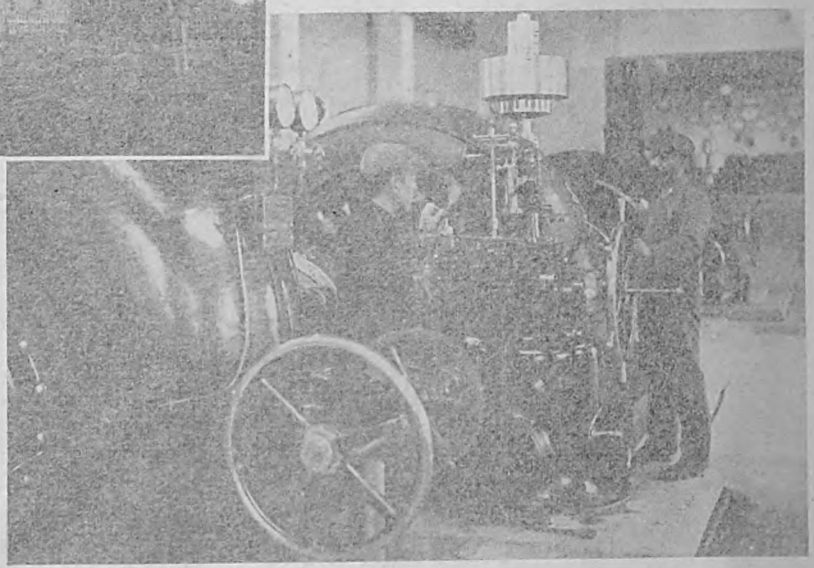


WASTE GATE



GENERAL VIEW



DYNAMO OF THE PLANT

PROPERTY OF THE KYUSHU ELECTRIC LIGHT AND RAILWAY COMPANY

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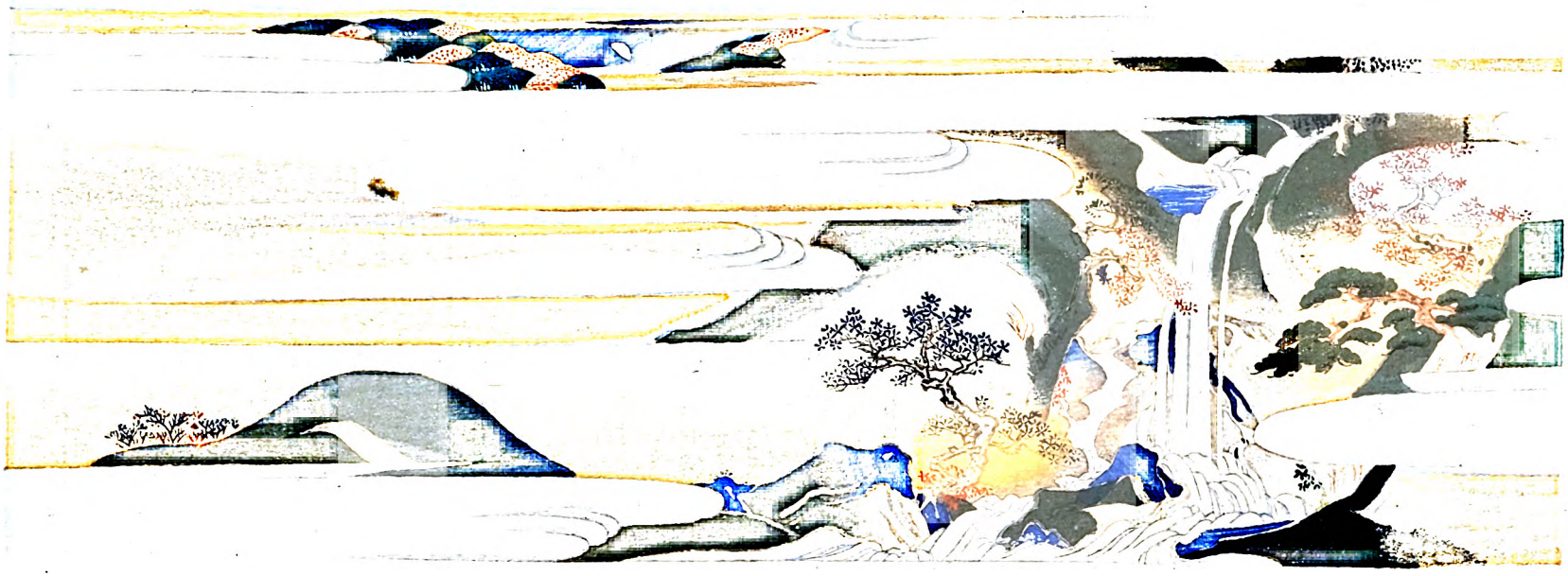

KEGON WATERFALL

By TANNYU (1602-1674)

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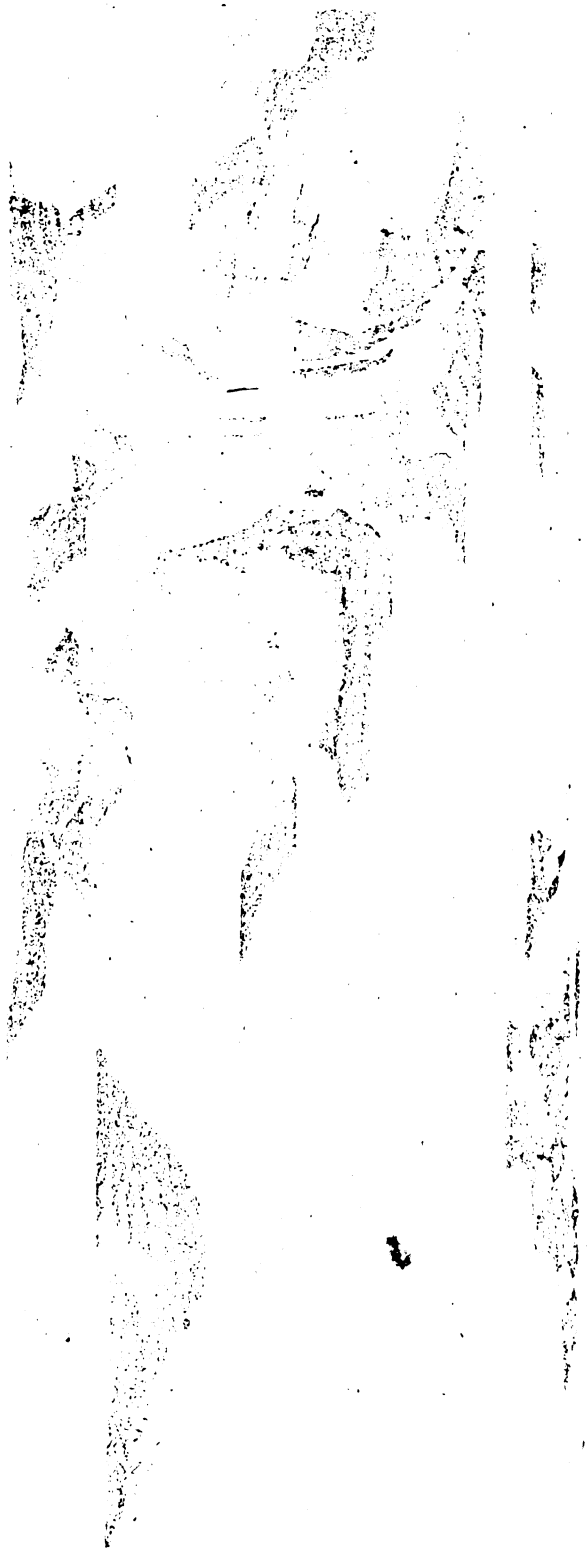

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